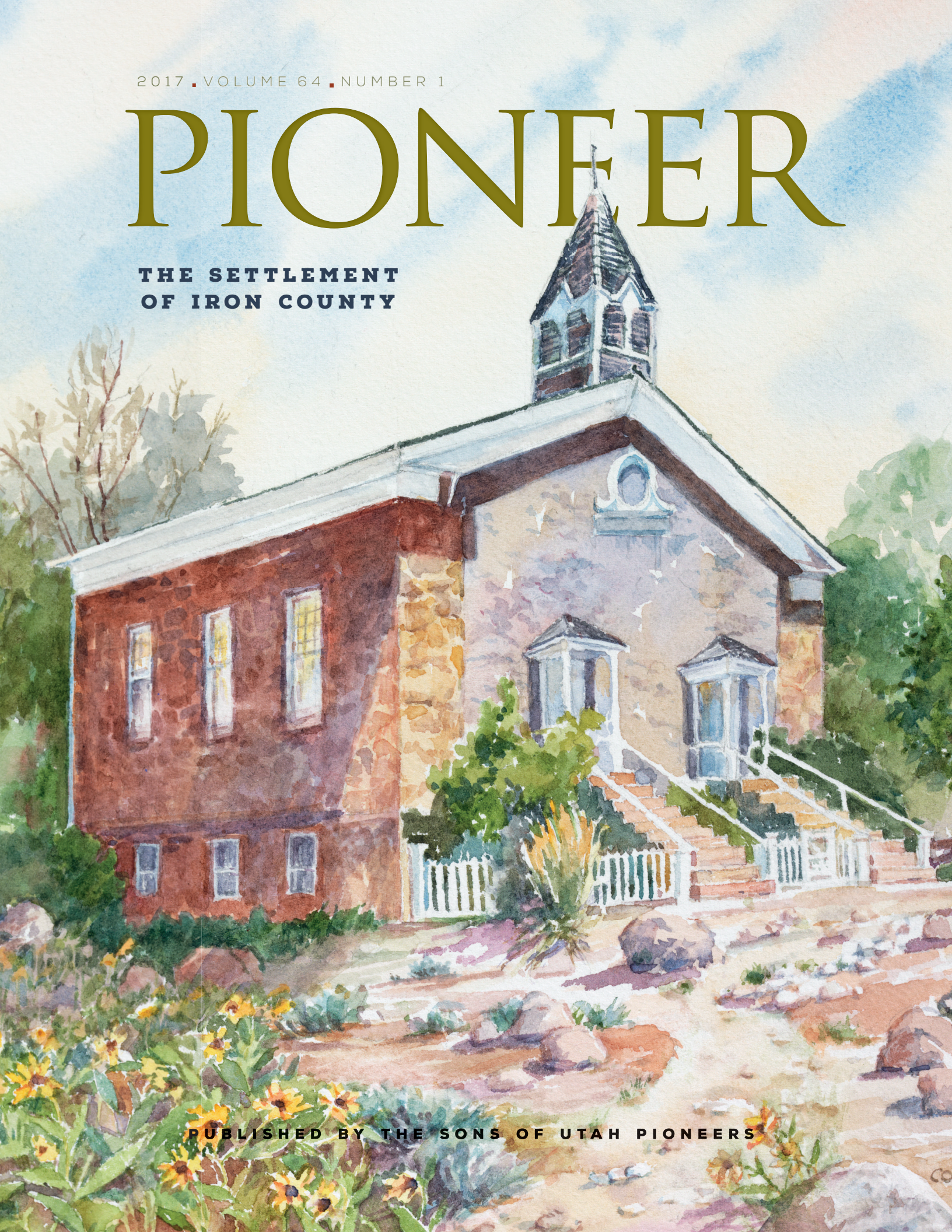


2017 . VOLUME 64 . NUMBER 1

PIONEER

**THE SETTLEMENT
OF IRON COUNTY**



PUBLISHED BY THE SONS OF UTAH PIONEERS

PIONEER



FEATURES

- 2** "Iron We Need, Iron We Must Have": The History of Iron County, Utah, *by Janet Burton Seegmiller*
- 14** Parowan: Southern Utah's "Mother Town," *by Sandra D. Benson and Steven D. Decker*
- 18** Solomon Nunes Carvalho
- 26** Return to Red Creek: Paragonah, the hardy little settlement on Red Creek, *by Roma J. Knight, Nina L. Robb, and Hazel Jean Robinson*
- 35** Silas S. Smith
- 36** The Settlement of Johnson's Fort *by Raelyn L. Johnson*
- 46** Cedar City is a beautiful little village, *by Janet Burton Seegmiller*
- 48** Peter Shirts: "Old Daniel Boone of Deseret," *by Linda Curley Christensen*
- 61** The Cedar City Rock Church
- 65** Summit: "Where pure breezes blow and clear streamlets flow" *by Keith Lawrence*
- 66** Samuel T. Orton
- 72** Sylvanus Cyrus Hulet
- 73** Hamilton's Fort: Iron County's Smallest Town
- 74** Kanarra: "In the furnace God will prove thee," *by Keith Lawrence*

- 77** Elisha Hurd Groves
- 78** Lorenzo Wesley Roundy
- 81** Armelia Shanks Berry
- IBC** Settlement in Winter, *by Bob Folkman*

DEPARTMENTS

- 1** President's Message, *by John E. Elggren*

Monuments and Markers

- 11** *Oldest log cabin in Southern Utah*
- 16** *Parowan, the Mother Town*
- 32** *Paragonah Fort*
- 43** *Johnson's Fort*
- 45** *Jones' Iron Works*
- 54** *Henry Lunt*
- 57** *Richard Harrison*
- 58** *The Old Sorrel Statue*
- 62** *Old Iron Town*
- 71** *Sylvanus Cyrus Hulet*
- 84** International Society Daughters of Utah Pioneers, *by Maurine P. Smith*

COVER: "The Old Rock Church," *by Connie Madsen, a local artist and skilled watercolorist. Connie is a beloved and longtime friend of the Sons of Utah Pioneers. An active supporter of the arts and of Church and community affairs, Connie (together with her husband, Frank) is also a Founders' Circle sponsor of the Utah Chamber Artists.*

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THE PIONEER VALUES: We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

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When Brigham Young arrived in the Salt Lake Valley in July 1847, he commenced a program of exploration. Parties were sent in every direction with instructions to record information about resources for possible settlements. The massive influx of Mormon immigrants in the succeeding years made it more and more necessary to find new locations outside the Salt Lake Valley for settlements.

Members of the Mormon Battalion returning to Salt Lake City from San Diego in 1847–48 established what came to be known as the Mormon Road or Mormon Corridor, a wagon trail connecting Los Angeles and Salt Lake City through Utah's central valley. By late fall 1849, Gold Rush Forty-Niners had turned the Mormon Road into a well-traveled wagon trail. However, much of Utah's high desert west of the Wasatch Range remained unexplored through late 1849—and Brigham Young became increasingly desirous to learn whether that expansive area held locations and conditions conducive to settlement. He was especially interested in confirming vague reports of iron ore deposits in the region of the Little Salt Lake.

In mid-November 1849 Parley P. Pratt was commissioned to organize horseback riders who would explore the desert valleys stretching along the foot of the Rocky Mountains from Salt Lake southward. The men were charged with locating sites for colonization and, more precisely, with finding rich sources of iron ore that would sustain an iron industry. Leaving Salt Lake on November 23, barely a week

after Pratt received his commission, the company of fifty men, a dozen wagons and ox teams, and nearly forty horses and mules traveled south until they reached present-day Nephi, then up and through the canyon into Sanpete Valley, and then on south to what would become Panguitch. There, they turned westward and began the laborious task of crossing the junction of the Tushar Mountains and Hurricane Cliffs. Threatening weather soon became a blizzard and rivers froze. Their thermometer measured -20° F. As they emerged into the northern end of the valley of the Little Salt Lake, the company was divided into smaller groups assigned to explore different areas. Two or three groups totaling about 30 men stayed with the wagons and, over the next week or so, explored what would be called the Parowan and Cedar Valleys. One of these groups confirmed the existence of rich veins of iron ore in the Cedar Valley.

Pratt led 20 men on horseback to explore regions beyond Cedar Valley—the fertile valleys on the rim of the Great Basin, the descent to the Colorado River Plateau, Mountain Meadows to the west, the twin valleys where present-day Washington and St. George are located, and on south to the northern segment of the Virgin River Gorge. The full company was reunited near Parowan on January 7, 1850, and, after a feast and celebration, headed for Salt Lake on January 9, their return route keeping them west of the Rocky Mountains and roughly in line with the trajectory of today's I-15. Bad weather again forced the company to separate, and while Pratt's

immediate party was back in Salt Lake City by the last week in January, about half the men were stranded—until mid-March—by deep snows near what is now Fillmore.

Pratt's highly favorable report was presented to the state legislature the first week in February. President Young made a call for volunteers via an announcement in the *Deseret News* on July 27, 1850. By late that year, more than one hundred Saints—led by George A. Smith—were on their way to the Little Salt Lake Valley to found a support community for an eventual iron works. With these men and women went the hopes of all Mormons for the success of the venture, for an end to dependency on eastern iron products. While such hopes never materialized, and while the Iron Mission was likely doomed from the beginning, the settlements of Iron County—and additional settlements those settlements spawned—were an enormous success.

The articles in this issue of *Pioneer* magazine describe the founding of the seven original Iron County settlements. They also tell stories of pioneer sacrifice and heartache—and of pioneer miracles. Many of the descendants of these courageous pioneers still claim Iron County as their home; many others have carried their forebears' priceless legacy to every continent of the globe.

Sit back and enjoy the Iron County story as you put yourself in its blessed and honored spaces. ▣



**"IRON
WE NEED
&
IRON
WE MUST HAVE"**

*— Brigham Young
1855*





THE HISTORY OF IRON COUNTY, UTAH

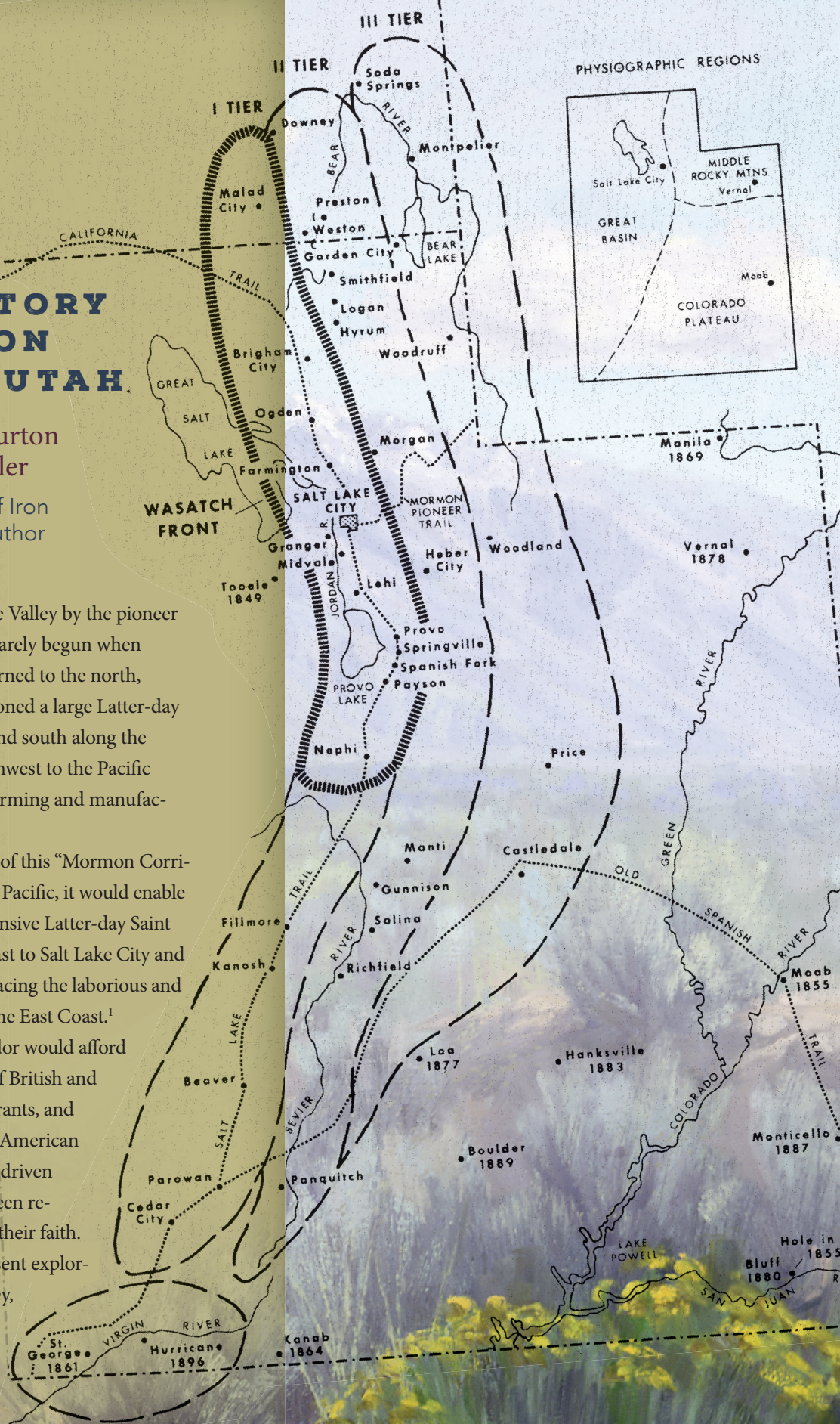
by Janet Burton
Seegmiller

Historian of Iron
County; Author

Settlement of the Salt Lake Valley by the pioneer emigrants of 1847 had barely begun when Brigham Young's gaze turned to the north, south, east, and west. He envisioned a large Latter-day Saint empire stretching north and south along the Rocky Mountains but also southwest to the Pacific Ocean, a landscape dotted by farming and manufacturing communities.

If the southwestern branch of this "Mormon Corridor" stretched all the way to the Pacific, it would enable safer, more timely, and less expensive Latter-day Saint immigration from the West Coast to Salt Lake City and surrounding communities, replacing the laborious and primarily overland route from the East Coast.¹ The settlements along the corridor would afford homes and jobs for thousands of British and other European convert-immigrants, and would also be havens for North American Saints who had been repeatedly driven from their homes or who had been rejected by friends and family for their faith.

Within weeks, Young had sent exploring parties north to Cache Valley, south to Utah Valley and other valleys near Utah Lake, and west to Tooele, looking for the



best combination of soil, water, timber, grazing, and mill sites to support each community.

"Iron We Must Have"

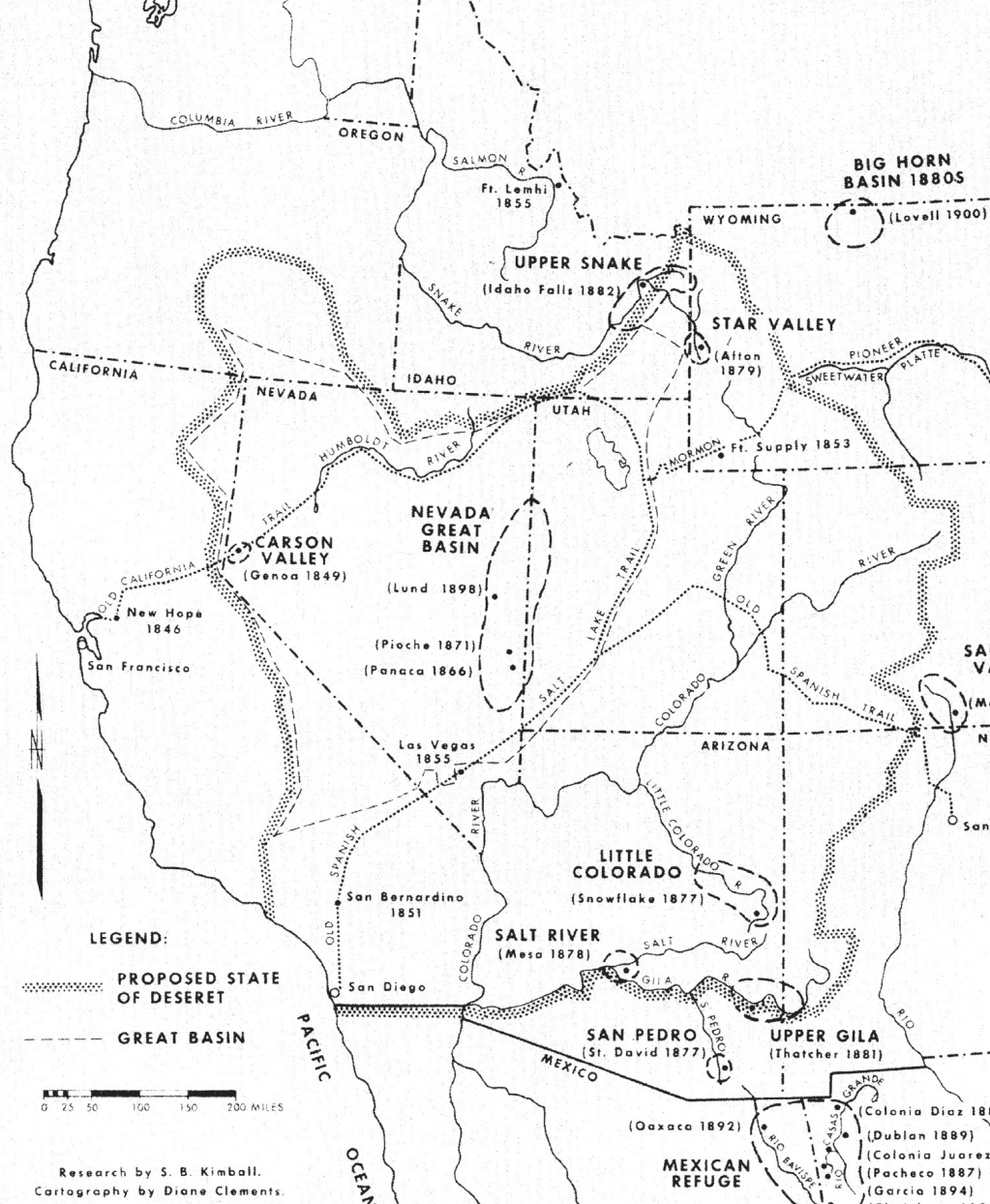
One of the growing empire's great needs would be iron. As Young himself explained, "Everything conspires to accomplish this most desirable object, the manufacture of Iron" so that "the people of this Territory [shall] be no longer dependent upon foreign and distant countries for the Mill Irons, Machinery, and Stoves, their pots and Kettles, their plows and every other useful and necessary implement which is composed of Iron."²

By 1849, Brigham and others were hearing that there were iron ore deposits in the vicinity of the Little Salt Lake, some 250 miles southwest along the Spanish Trail and not far from streams that would support settlements and farming. In early November 1849, Young and the Legislative Assembly of the provisional State of Deseret commissioned Parley P. Pratt to lead an expedition to assess prospects for colonization in the Little Salt Lake Valley and, further south, in the Virgin River country, and—if time and supplies permitted an additional 120 miles of travel there and back—in the area around the Las Vegas Springs. Pratt wrote: "This company was soon raised, armed, equipped, and ready for a march into the dreary and almost unknown regions of Southern Utah."³

When it left Salt Lake, the Pratt expedition included forty-seven men, twelve wagons, twenty-four yoke of oxen, thirty-eight horses and mules, a brass cannon, and seven "beeves" and additional food for about three months.⁴ The group included William Phelps, surveyor and engineer; Ephraim Green, chief gunner whose wagon pulled the cannon; Robert Campbell, experienced secretary and clerk whose wagon carried the odometer; Dimick Huntington, Indian interpreter; and several skilled hunters who had performed the same duty

crossing the plains in 1847. The oldest man was Samuel Gould, 71, who had been with the Mormon Battalion, and the youngest was Alexander Lemon, 18.⁵

Pratt and his company had little knowledge of winter weather in the region, and the trip was much more challenging than anticipated, with frigid temperatures and deep drifts of snow over mountain passes. And there was little for the oxen to eat, even when the men cleared away snow. Because of dwindling supplies, the expedition only made it as far as the Virgin River country surrounding present-day St. George, abandoning plans to travel further southwest and commencing the journey back to Salt Lake.⁶ Halfway between Center Creek and Fort Utah, near present-day Fillmore, they encountered heavy snows, and the oxen could go no further. Half the men remained there for seven weeks



“This company was soon raised, armed, equipped, and ready for a march into the dreary and almost unknown regions of Southern Utah.”

—*Parley P. Pratt*



Artwork by Narcissa Whitman

while the other half rode the ablest horses and mules in a heroic effort to reach Utah Valley and secure assistance. The advance team ran out of food short of their goal, however, and unless Pratt and Chauncey West had ridden ahead the remaining fifty miles to Fort Utah, sending back rescuers, the expedition would have had a tragic end.⁷

Despite the obstacles and hardships the expedition had faced, on February 5, 1850, Pratt delivered a report to the Legislative Assembly that listed more than twenty-five favorable settlement sites, together with the news the Assembly had anticipated: that as they followed the Spanish Trail along the Santa Clara River and climbed up over the rim of the Great Basin on their return trip to Salt Lake, members of the expedition saw “some of the richest specimens of iron ore, which was scattered over the hills and said to exist in inexhaustible quantities two miles up the Canyon.”⁸

Pratt was enthusiastic about the soil in what became Cedar Valley, which was “mostly black loam [,] very rich.” He also praised the clear streams running out of the mountains, streams that would irrigate many farms and provide culinary water for all Saints who elected to settle there, and endorsed the December climate as “frosty, but not extreme.” In addition to the hillsides of iron ore, Pratt described thousands of acres of trees that would be an “almost inexhaustible supply of fuel.” He estimated that the Cedar and Little Salt Lake valleys could sustain 50,000 inhabitants—and eventually 100,000—and summarized the region as “the ‘firstrate good place’ we were sent to find.”⁹

In anticipation that Pratt would come back with a positive report, on January 31, 1850, the General Assembly of Deseret created six new counties—each receiving its name (and, in some cases, its boundaries) from distinctive geographical features. The area surrounding Cedar Valley and Center Creek was named “Little Salt Lake County,” but within the year, the name was rather predictably changed to Iron County. Its territory extended to “all that portion of country, lying in the southeast corner of the Great Basin and being south of the divide between Beaver Creek and the Sevier River and east of the Desert Range, extending south to the rim of the Basin, and east to the Wasatch Range of mountains.”¹⁰

Young reacted quickly to Pratt’s recommendations. In the April 1850 conference, apostles George A. Smith and Ezra

T. Benson were appointed to lead a body of Saints to Iron County, where they would establish settlements and found an iron industry. The first call for volunteers came in the *Deseret News* in late July, requesting men willing to “sow, build and fence, erect a saw and grist mill; establish an iron foundry as speedily as possible; and do all other acts and things necessary for the preservation & safety of an infant settlement among the Indians.”¹¹ A number of tradesmen were also requested, as leaders knew that a self-sufficient community had to be established to build, herd and plant so all other men could mine and manufacture iron.¹²

It was anticipated that it would be a company of men. They would need to harvest their crops and prepare themselves to leave in the late fall so that they could travel during the winter months and build crude cabins and corrals before it would be time to plant the first crops in the spring. But very few men volunteered, as they were reluctant to leave partially built homes, new farms and their families in the Salt Lake area or Utah Valley. So George A. Smith and Brigham Young held a meeting on October 26, and from the podium called one hundred men to a twelve-month mission to labor “in the neighborhood of Little Salt Lake where we want to plant a colony.”¹³

Iron Mission membership lists included what might be termed a “called list” (those to whom initial calls were extended to settle Iron County), a “traveling roster” (those from the original list who accepted calls, together with replacement names for those who didn’t), an “arrived roster” (those who lasted the journey and did not turn back), and a “census list” (those who remained in the settlement beyond the first hard months), and each list was clearly different from the others. Some men agreed to join the company only after their wives and children were allowed to come with them; some did not travel with the main party in December, but instead joined the settlement at Center Creek the following spring. Even Ezra T. Benson was released from his appointment, leaving George A. Smith in charge.¹⁴

Iron County Missionaries

As the Iron County-bound settlers gathered at Provo’s fort in late November and early December, there were probably 30 women, 18 children under age 14, and 119 “men”—

from this place immediately after the fall, (Friday, 4th of Sept.) Conference; to repair to the valley of the Little Salt Lake; without delay; there to sow, build and fence; erect a saw and grist mill; establish an iron foundry as speedily as possible; and do all other acts and things necessary for the preservation & safety of an infant settlement among indians;— for the furnishing of provisions and lumber the coming year for a large number of emigrants, with their own families, and castings of all kinds for all the mountain settlements the coming Spring.— Farmers, Blacksmiths, Carpenters, Joiners, Mill Wrights, Bloomers, Moulders, Smelters, &c., Stone Cutters, Brick Layers, Stone Masons, one Shoemaker, one Tailor, &c. &c., in variety of occupations, who have the means, and are willing to sacrifice the society of wives and children for one year; believing that he who forsakes wife and children for the Kingdom of Heaven’s sake shall receive an hundred fold, are requested to give their names, in writing, together with their occupation, residence, strength of team, wagons, grain, tools &c, for an outfit, without delay, and without further notice, to Br. Thomas Bullock, or leave the same at the Post Office, directed to

WILLARD RICHARDS.
Gen. Church Recorder.

“A Colony is wanted at Little Salt Lake This fall; That fifty or more good, effective men, with teams and wagons, provisions, and clothing . . . in variety of occupations . . . and are willing to sacrifice the society of wives and children for one year . . .”

—Willard Richards



Artwork by Narcissa Whitman

which included boys over 14.¹⁵ When George A. Smith addressed the camp, he called them the “Iron County Mission,” he said, because “we were as much on a mission as though we were sent to Preach the Gospel.”¹⁶

Divided into two companies, the settlers traveled from December 16 to mid-January, enduring bitterly cold winter weather. Apparently most of the settlers rode in the 101 wagons instead of walking; many of the wagons were fitted with small stoves so that those inside could travel in some comfort, so long as they could find fuel to keep the fires going. Smith said that the wagons looked like steamboats crossing the snow-covered valleys, with smoke curling upward from pipes that poked out of wagon tops.¹⁷

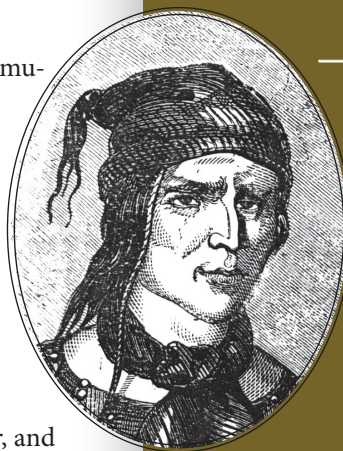
Brigham Young himself expected that Iron County’s first settlement be established on Center Creek—within current-day Parowan—and the companies arrived there on Monday, January 13. They had accomplished their goal with no loss of human life and minimal loss of livestock. But there was no time to celebrate: the fitness of the site for agriculture and herding needed to be determined immediately, and if the settlers were to survive the winter, it was imperative that nearby canyons had sufficient timber for building.¹⁸

To the settlers’ benefit, as they traveled south, they met Jefferson Hunt and seven men who were returning to Salt Lake from California. Hunt had been through the area several times in 1849 and 1850, and he took the leaders to the area known as Iron Springs, pointing out the solid iron ore ledges and the chunks of ore scattered over the landscape.¹⁹ He also helped them know what to consider as they assessed merits of potential farm land, acted as a go-between in encounters with Indians, and showed them the contents of a cache he had left in the area the previous year—spare wagon wheels; a handsaw, drills, spades, and other tools; and chains—and told the party they were welcome to use whatever they needed.²⁰ Before Hunt and his men continued toward Salt Lake, Smith called a meeting to officially organize the county government so that Hunt could report this action to Church leaders. They held what was essentially a primary election on January 16, and the next day there was unanimous support for the proposed ticket. Jefferson Hunt was chosen to represent Iron County in the territorial General Assembly, and other men were elected to county positions. By vote, they

confirmed Center Creek as the site of the first community, and they made plans for a second settlement near the ore deposits on the Little Muddy (Coal Creek) as home to the iron company.²¹

The initial camp at Center Creek had been set up at the mouth of what is now Parowan Canyon—directly in the path of chilling winter winds. On January 18, the camp was moved west about three-fourths a mile. A fresh spring (now known as Heap's Spring) provided drinking water, and nearby hills on east and south provided partial shelter from the cold winds.²² On January 21, the town site had been surveyed and the corners of a fort—which was to be 56 rods square—had been marked at the town's center. Work constructing a log fort began immediately.²³ A school for the children was also begun without delay. Some of the men fashioned tree branches into a kind of tent-shaped shelter, venting it so a campfire could be built at its center. George A. Smith himself was the teacher, and during the several-hour school day, the children took turns sitting next to the fire to keep warm. Smith had only a single textbook—a reader—that was shared by all the children.²⁴ School was moved to the Log Council Hall (constructed inside the fort) as soon as it was completed. The Log Council Hall was officially dedicated December 23, 1851,²⁵ the forty-sixth anniversary of the Prophet Joseph's birth.

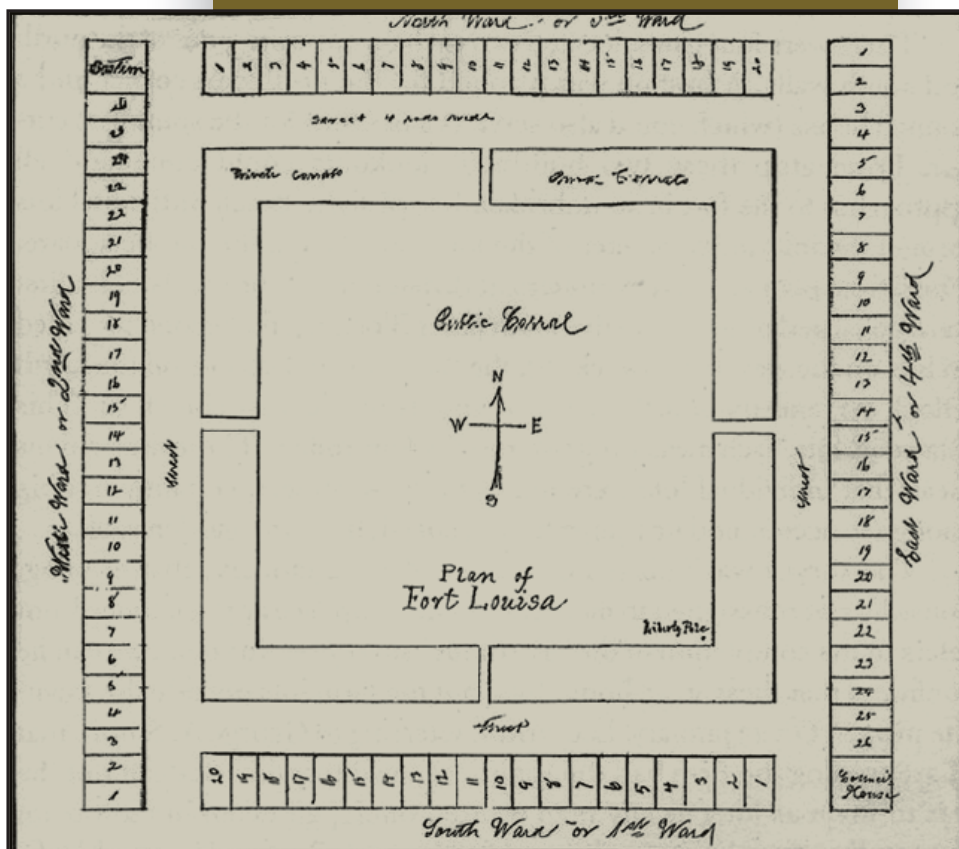
Early journals emphasize that the mid-winter construction of the fort and the meeting of other communal needs required the full efforts of every citizen, dawn to dusk. Some men surveyed and cleared roads up the canyon; others cut and hauled logs; still others put up the fort walls. In the weeks following, men dug a system of ditches for irrigation (and repaired those same ditches after every summer storm) and built mill races, a sawmill, and, later, a mill for grain.²⁶ The settlers also cooperated on the more



—Chief Wakara

When Chief Wakara visited the area in March, he told the settlers that the highly saline lake—and surrounding valley—were called “Pah-oh-ahn,” or “evil water,” anglicized by the settlers as “Parowan.”

Sketch of Fort Louisa



individualized tasks of building cabins, making furniture, and clearing land for fields and gardens. While the men planted, irrigated, and harvested crops and stood guard over livestock, women prepared meals on open fires, tended small gardens, raised chickens, taught grammar school, and had babies. Twelve babies were born that first year, the first—New Samuel Whitney—on March 1.²⁷

By February 4, Smith declared that the fort walls had risen high enough to make individual lot assignments within the fort. Heads of households drew for available lots, and, understandably impatient to move out of their wagons and other improvised housing, families and individuals began building cabins or adobe houses almost immediately.²⁸ Smith named the new location “Fort Louisa” in honor of Louisa Beaman, one of the first women to accept the principle of plural marriage. When Chief Wakara visited the area in March, he told the settlers that the highly saline lake—and surrounding valley—were called “Pah-oh-ahn,” or “evil water,” anglicized by the settlers as “Parowan.”²⁹

Discovery of Stone Coal

Spring brought more wagon trains from Salt Lake Valley, some with settlers who had been called to the “Iron Mission” in October, but couldn’t wrap up business matters or other obligations by the December departure time. Other wagon companies were headed for a 100,000-acre ranch the Church had purchased in San Bernardino, California, and the first of these arrived in Parowan on April 11. During the ensuing week or so, some of the California-bound trains camped at Heap’s Spring, while others moved on to Summit Creek or the Little Muddy.³⁰

An incident within one of the California companies led to a significant, history-changing discovery. Three wagons were detained at the Little Muddy, twenty miles southwest of Parowan. A woman died there in childbirth and, on April 28, five people returned to Parowan with her body so that it could be buried in a cemetery of an existing community. While the other members of the small party waited at the Little Muddy for the return of those overseeing the burial, they noticed chunks of stone coal that had washed down the stream. They reported this find to George A. Smith—and the stream was shortly thereafter renamed Coal Creek.³¹

The very next day, Smith sent Peter Shirts, George Leavitt and two other men to explore Coal Creek and find the source of the coal. They returned on May 3 with coal samples from veins made bare by a landslide just five miles up the canyon. Smith was excited that he could report the finding of coal to President Brigham Young, soon to arrive in Four Louisa with a large wagon train, given that coal resources would facilitate the refining of iron.³²

More Iron Missionaries arrived with Young’s company on about May 8, 1851, including many who became significant community leaders: John Calvin L. Smith (brother of George A. Smith and later Parowan Stake President), Samuel and Fanny Gould (Samuel had been a member of Pratt’s 1849 expedition to southern Utah), John P. Lister and William W. Lister (Fanny Gould’s two sons from an earlier marriage), James H. Martineau (author and historian who wrote about pioneer Parowan), Dr. Priddy Meeks (physician and teacher of midwives) and his wife Sarah and daughter Margaret Jane, together with several more families.³³

President Young held meetings almost every day during the week he spent at Fort Louisa, taking special pains to teach the settlers about municipal government. On May 16 he officially declared that “Fort Louisa” would henceforth be known by its Indian name, Parowan (which its residents have generally pronounced PARE-uh-WON), and he helped oversee the organization of the new town’s government, releasing the town’s four bishops from municipal responsibilities they had assumed to that point. William H. Dame was elected the city’s first mayor; shortly thereafter, city aldermen and city council were also elected.³⁴

Opening New Communities

In accordance with Young’s apparent instructions to local leaders, colonization north and south of Parowan commenced after his visit. The pioneers’ willingness to colonize was likely influenced in part by their feeling safer among the local Indians. Several men had noted the quality of soil around a stream four miles northeast of Parowan, a stream known as Red Creek. Two of these men, brothers Job and Charles Hall, decided to farm adjacent fields there. Again, local Indians had a name for the area, “Pah-ah (or –oh)-go-an-ah,” apparently meaning “water holes” or “marsh lands.”

—Henry Lunt

The Hall brothers and their families endured a challenging first year—and were then joined by six other men and their families in the summer of 1852.³⁵ By 1853, the name of the new settlement had been changed from “Red Creek” to “Paragonah”—which its residents have always pronounced PARE-uh-GOO-nuh.



In March 1851, shortly before “Center Creek” became “Parowan,” Joel H. Johnson and members of his family had been reunited there with Joel’s two oldest sons, Sixtus and Nephi. Several weeks after his arrival, Johnson was with a party exploring areas south and west of the Little Salt Lake when he came upon a large meadow fed by a series of clear springs. He reportedly claimed it on the spot for his family and friends. Since forage in the Parowan area wasn’t keeping up with demand, Smith encouraged Johnson and his family to move to the springs he had discovered. They would help build a stockade for the families that would settle there and create a fenced pasturage for the county’s cattle. By the end of 1852, seven families were living at Johnson’s Springs, later known as Johnson’s Fort and, eventually, Enoch (pronounced EE-nik by its residents).³⁶

At the October 1851 LDS Church conference in Salt Lake City, the settlement on Coal Creek was approved and instructions given to establish an iron mission there. George A. Smith appealed for additional men and families to help settle this fledgling colony in Iron County, and at least two new companies were ordered to leave Salt Lake by the middle of October. At the conference, a second new southern Utah settlement had been approved for Washington County; it was to be founded at the junction of the Virgin and Santa Clara rivers, and John D. Lee was assigned to move from Parowan to settle it. However, Lee took his group only as far as Ash Creek in Washington County, where he established Fort Harmony.³⁷

On November 3 and 4, 1851, Smith made the short trip from Parowan to Coal Creek with his brother, John C. L. Smith, surveyor William H. Dame, and young Henry Lunt (clerk). Traveling with the party were a half dozen other men, including Elisha Groves and Matthew Carruthers. Just west of the solitary, island-like hill in north Cedar City

known as the Knoll, they staked out a small fort and a large cattle corral. The new settlement was named Cedar Fort (and, later, Cedar City) because hundreds of juniper trees growing in the area were mistaken for cedars.³⁸ About November 8, those of Parowan’s men who had mining and iron-working experience were organized by Smith into two companies and were told to prepare to establish the new settlement at Cedar Fort. Once the companies arrived at the settlement site and began building the stockade, George A. Smith’s responsibilities in Iron County were officially ended—and he returned to Provo where he presided for many years over the Utah Stake. Because of his vision and leadership as one of Parowan’s founders, he is often called the “father of southern Utah.”³⁹

Although Matthew Carruthers had been appointed the mayor and presiding elder at Cedar Fort, it was Henry Lunt who led the first party of men from Parowan on November 10 and who, in the midst of a snowstorm the following morning, camped with them in the shelter of the Knoll. Cedar City has celebrated November 11 as its birthday ever since.⁴⁰ Other mid-nineteenth-century Iron Country settlements were established at Summit Creek in 1858 and Kanarra Creek in 1861—and, like Paragonah, Enoch, and Cedar City, these were settled at least in part by pioneers whose first southern Utah home was Parowan.

At Cedar Fort, construction of the stockade and other community-building activities occupied the months between November 1851 and June 1852. Then preparations for iron making began in earnest, demanding the completion of seemingly impossible tasks: building a blast furnace on the east side of Coal Creek; creating a road stretching east of the furnace five miles up the canyon to the coal deposits, and establishing coal-mining operations there; and excavating a second road reaching ten miles west of the furnace to the low hills where the “iron miners” were beginning to extract iron ore. Improved roads connecting Iron County communities were also required; efficient routes to Salt Lake and beyond became necessary as well. Against many odds, the first molten flow from the furnace was achieved in September 1852, producing pig iron bars that were hastily conveyed to Salt



This is the oldest log cabin in Southern Utah. It was built in 1851 in Parowan by George Wood, one of the founders of Iron County, who later moved it to the Old Fort in Cedar City and then to his lot on North Main Street. Through the years it was the home of many pioneers and the birthplace of 24 children. It was presented to the Daughters of Utah Pioneers by the children of George and Mary Davies Wood, then moved to the Cedar City Park May 11, 1927, where the cabin was placed on a cement base and preserved by a canopy supported with four cobblestone pillars. April 29, 1983, it was moved to the Iron Mission State Park for protection and restoration.

— D.U.P. HISTORIC MARKER #33



Lake City to display at the October 1852 LDS conference.⁴¹

Over the next six years, the Iron Mission suffered many setbacks and a few victories. The victories: capital from Great Britain enabled the creation of the Deseret Iron Company, and newly arriving Mormon immigrants—especially those with mining or foundry experience—were called to support the Iron Mission, and after 1853, Cedar City's population grew faster than Parowan's, peaking at 990 residents in 1855. There were good runs of iron that year and in 1853. The setbacks: difficulties with the furnace, with the grade of ore being mined, with the quality of iron being produced, with maintaining roads, with transportation of pig iron and iron products. There were bad runs of iron in 1854 and 1856, and by mid-1856, Deseret Iron was struggling to keep up with costs, let alone secure profits. In late 1856 families who had wagons and teams began moving away, and by late 1857 the company was virtually bankrupt. In October 1858, Brigham Young recognized the futility of continuing the manufacture of iron. He wrote its manager, Isaac C. Haight, saying, "It would be well to abandon the idea of making iron for the present. . . . Such fruitless exertions to make Iron seem to be exhausting not only the patience, but the vital energies, and power of the settlement."⁴²

Challenges and Change

Despite setbacks suffered by the Iron Mission, both Parowan and Cedar City grew in population, as did Iron County's other villages, but the people were frustrated by droughts and floods as well as grasshoppers and other pests that destroyed their crops—especially during the summers of 1856 and 1857. The specter of the Utah War of 1857 reached south, and the tragedy at Mountain Meadows weighed heavily on the larger Iron County community. Two years later, Cedar City had only 301 residents, while Parowan had 526.⁴³ Yet as Parowan filled her role as "The Mother Town of the Southwest Settlements," many of her pioneer residents were called to found communities in southwestern and southeastern Utah, Nevada, and Arizona—together with Colorado, Wyoming, and even Oregon. Although home industries built the Parowan economy, its men also turned to freighting—first, by re-crossing the Plains to help other immigrants come to Utah, and later, by transporting goods, food, and precious

ores to and from mines in Pioche and De La Mar, Nevada, and Silver Reef, Utah.⁴⁴

The men and women who remained in Iron County became the nucleus of the county's strong communities—each of them committed to family, church, education, civic duty, agriculture and livestock, music, art, drama, history, and the amazing natural beauty surrounding them. In the late 1800s, construction of large, substantial buildings like the Parowan Rock Church, the Cedar City Tabernacle, the Parowan Opera House, Cedar Ward Hall, district schools, and the Branch Normal School⁴⁵ indicated citizens' love for God, their families, and one another—and showed that, via agriculture, education, and the arts, they would indeed make their desert blossom. A large livestock industry was the economic backbone of all Iron County until its iron mines were successfully reopened during the 1920s. These two industries brought railroads to southern Utah, the first line crossing the county in 1905 when Salt Lake City was tied to Los Angeles. The rail station at Cedar City opened in 1923.⁴⁶

The previous year, when noted local historian William R. Palmer penned a brief "History of Iron County" (1922), he predicted, "We are standing at the dawn of a day of great advancement socially, educationally and industrially."⁴⁷ The re-opening of the iron industry was imminent, but the growth of tourism over the next half century created many new economic opportunities and enhanced the social and cultural life of Iron County's six original communities, now expanded to include Newcastle, Beryl Junction, Lund, Modena, and Brian Head. Iron County citizens follow pioneer traditions of sacrifice and faith, individually and collectively advancing their neighborhoods, schools, arts and theater programs, home-grown businesses, churches, and communities. In 2016, nearly 50,000 residents and additional university students call Iron County "home," demonstrating the accuracy of Dr. Palmer's vision. ▣

1 Gustive O. Larson, Introduction to John D. Lee, *Journal of the Iron County Mission*, John D. Lee, Clerk, ed. Gustive Larson, *Utah Historical Quarterly* 20 (1952), 109–134, 253–282, 353–383; the quotation from the introduction is on p. 110.

2 Brigham Young's Address to the Saints in Parowan and Cedar City, May 1852, quoted in *Shirts & Shirts, A Trial Furnace: Southern Utah's Iron Mission*, 457.

The men and women who remained in Iron County became the nucleus of the county's strong communities—each of them committed to family, church, education, civic duty, agriculture and livestock, music, art, drama, history, and the amazing natural beauty surrounding them.



3 Parley P. Pratt, *The Autobiography of Parley Parker Pratt* (Chicago: Law, King, and Law, 1888), 408.

4 Pratt, 408. 409.

5 William B. Smart and Donna T. Smart, *Over the Rim: The Parley P. Pratt Exploring Expedition to Southern Utah, 1849–1850* (1999), 11.

6 Smart and Smart 12.

7 Ibid.

8 “Pratt’s Report to the Legislative Council,” in Smart and Smart 183.

9 Smart and Smart 13, 14.

10 Ordinances of the General Assembly of the State of Deseret, 1851: 1.

11 “Little Salt Lake,” *Deseret News*, 1:7 (27 Jul. 1850), 50.

12 Ibid.

13 “[Minutes of Seventies Meeting, Oct. 26, 1850],” *Deseret News* 1:19 (2 Nov. 1850), 149.

14 The records kept by John D. Lee do not mention Ezra T. Benson in connection with the Mission.

15 These numbers reflect current scholarly estimates and modify those provided by John D. Lee, the “general clerk of the camp,” in his *Journal*. See Larson, introduction; Lee 121–2.

16 Lee 114–5.

17 Their experiences on the trail are detailed by authors Morris A. Shirts and Kathryn H. Shirts in *A Trial Furnace: Southern Utah’s Iron Mission*, 25–58. The story is worth reading as there were three prominent journals kept by three different leaders, each with a different focus.

18 Lee 269, 270, 271.

19 Lee 272, 273, 274.

20 Lee 273, 274, 276.

21 Lee 274–5.

22 Lee 281.

23 Lee 358; Steven D. Decker, “Memorandum of Report,” 23 Sep. 2010, online. The

original fort apparently extended about 125 feet—in each direction—beyond the current town square, bounded by Main Street and 100 West (on the east and west, respectively) and by Center Street and 100 South (on the north and south).

24 “Parowan Schools: History,” Parowan City website, *Community*.

25 “Our Mission,” Iron County School District website.

26 See Lee 360–74.

27 Editor’s note, Lee 382.

28 Lee 374.

29 John W. Van Cott, *Utah Place Names: A Comprehensive Guide to the Origins of Geographic Names* (1990), 288–9.

30 Luella Adams Dalton, *History of the Iron County Mission and Parowan, the Mother Town* (Cedar City, Utah? [1962]), 39.

31 George Albert Smith, *Journal*, entries for 28 April through May 5, 1851; “Mining,” *Daughters of the Utah Pioneers*, Utah-Rails.net.

32 Smith, *Journal*, entries for May 5 through 15, 1851.

33 Dalton 39–40.

34 Dalton 40.

35 Dalton 81, 170–1.

36 Dalton 178.

37 *Journal History*, 6 October 1851, LDS Church Archives, Salt Lake City, Utah.

38 York and Evelyn Jones, *Mayors of Cedar City* (1986), 473. Months before, Parley P. Pratt had been impressed that the abundance of trees would provide firewood and fence posts for the settlement and iron industry.

39 Janet Seegmiller, *A History of Iron County: Community above Self* (1998), 58.

40 William R. Palmer, *Forgotten Chapters of History*, vol. 1, no. 45 (1951); Morris Shirts, *Trial Furnace* (2016).

41 Palmer vol. 2, no. 92 (1952).

42 Letter from Brigham Young to Isaac C. Haight, “Brigham Young’s Letterbook of 1858,” LDS Church Archives.

43 See US Census for 1860.

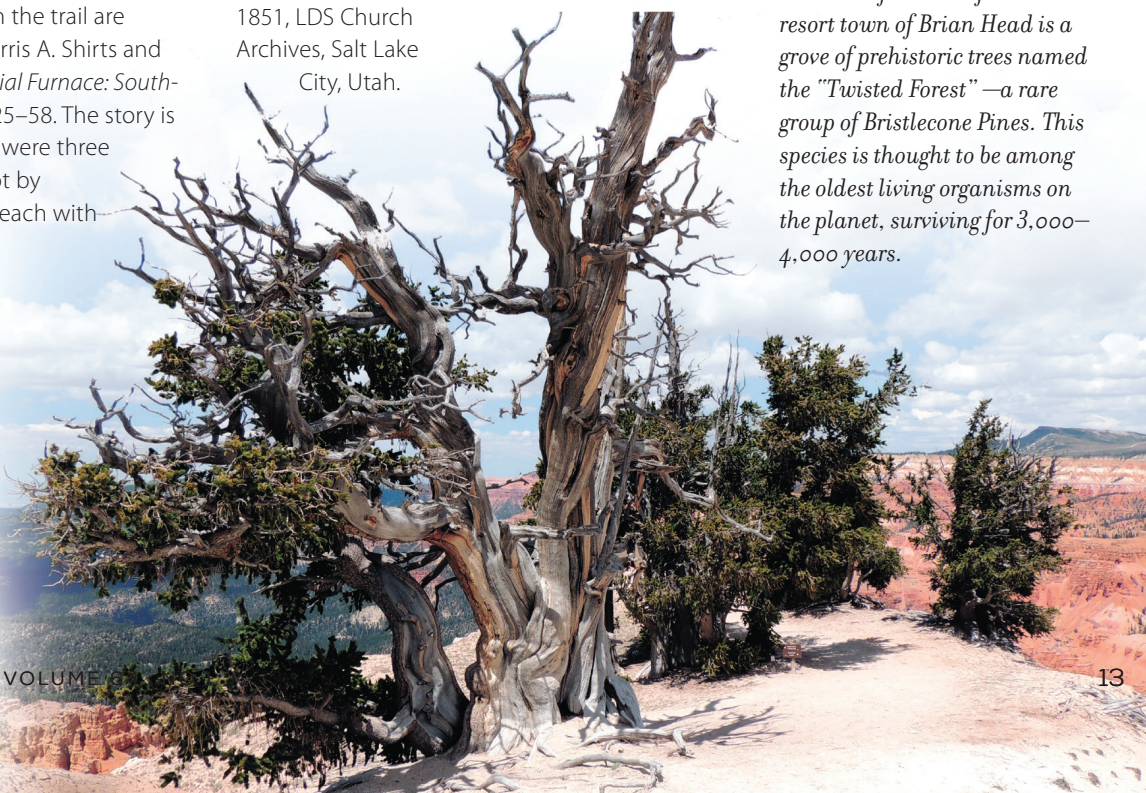
44 Dalton 432.

45 Founded in 1898, the Branch Normal School became the Branch Agricultural College (affiliated with Utah State University), the College of Southern Utah, Southern Utah State College, and finally Southern Utah University.

46 John R. Signor, *The Los Angeles and Salt Lake Railroad* (San Marino, CA: Golden West, 1988), 12.

47 William R. Palmer, “History of Iron County,” typescript, 1922; copy in author’s possession.

Located a few miles from the resort town of Brian Head is a grove of prehistoric trees named the “Twisted Forest”—a rare group of Bristlecone Pines. This species is thought to be among the oldest living organisms on the planet, surviving for 3,000–4,000 years.



PAROWAN

SOUTHERN UTAH'S
"MOTHER TOWN"



by Sandra D. Benson, Steven D. Decker
Parowan City Historians

Each January, public school students in Parowan, Iron County, Utah, gather with community members to sing and dance in celebration of Parowan's founding. "Sage and greasewood stirrup high," they sing about the fertile valley Mormon pioneers settled in 1851, near "a lake of salt and alkali."¹ Such a celebration among Utah's small, history-rich communities is increasingly rare. It demonstrates the community mindset of Parowan and maintains a bridge to the past while forging a key to the future.

Fremont and Ancestral Puebloan settlements in the Parowan area date back as far as the eighth century. Scientists and institutions have been excavating in the valley for nearly 150 years, beginning with Dr. H. C. Yarrow in 1872. The 1893 excavations conducted by the University of Utah were followed by others—including those supervised by the Smithsonian Institution—all of which afford clues to thirteen centuries of known Parowan Valley habitation.²

The trails of trappers and explorers of the American West are not always certain, but many did pass through the Parowan vicinity. In 1776, the Dominguez/Escalante expedition passed to the west of the town while the United States was being born in the nation's East.

Mountain man and entrepreneur Jedediah Smith was known to have explored Clear Creek Canyon to the north. One of the routes of the Old Spanish Trail passed through the town.

Brigham Young believed that the success of the new Mormon settlements in the West would depend on producing everything possible that the people needed. He also hoped to develop a favorable balance of trade with those outside the Mormon community. In most cases this meant establishing primarily agricultural settlements

to provide sufficient food. In addition, he expected to produce other goods locally to meet the specific needs of the community. One of those materials was iron, fundamental to modern industry.

As part of this settlement strategy, Young planned to establish a string of settlements along what historians have called the Mormon Corridor. It was to consist of a chain of forts reaching from Salt Lake City to San Pedro and San Diego, California. In July 1850, Brigham Young called George A. Smith to lead a party to settle Little Salt Lake Valley to establish a fort at a site the settlers named Parowan (said to mean “evil water” in Paiute)³ about a third of the way between Salt Lake City and San Bernardino.

The town had two purposes. It was to be a supply point on the Mormon Corridor, and it was also to be the central town of the Iron Mission and other settlements in Iron County. Parley P. Pratt’s 1849–50 expedition

to the Virgin River confirmed earlier observations that an “iron mountain” existed west of the future site of Cedar City. Parowan was thus established as the agricultural supply base both for the Mormon Corridor and for the Iron Mission.

In December 1850, George A. Smith led 167 persons, 119 of them men, from Salt Lake City to the future site of Parowan. The company brought wagons, carriages, work animals, livestock, foodstuffs, feed and seed, tools and building supplies. Even dogs and cats came with them. They also came armed with small weapons, swords, ammunition, and the Old Sow Cannon, an object which now resides at Temple Square in Salt Lake City.⁴ They arrived at Center Creek on January 13, 1851, enduring several extremely cold nights before crossing the creek, circling their wagons near Heap’s Spring, and obtaining protection from the nearby hills. Smith soon sent men to build a road up the primary canyon.

Surveyors laid out a town site and divided the town into acre lots, reserving a large block in the center for public buildings. Settlers constructed a fort at the town site and, on the central block, built a log council house which was used as church, schoolhouse, theater, and social hall for many years. In May 1852, the First Presidency called



Monument located at the Parowan Heritage Park which features several statues and marks the spot where Parley P. Pratt’s company stopped.

John C. L. Smith to serve as the first stake president. At first Smith presided over all the settlements in Iron and Washington Counties. Born in New Salem, Massachusetts, he joined the Church in his home town in 1841. He moved to Nauvoo in 1843 where he was ordained a Seventy. In 1846 he married Sarah Fish and moved with the Saints to Council Bluffs, migrating to the Salt Lake Valley in 1848. Three years later, he volunteered to help settle Parowan, arriving in May 1851. He presided over the Parowan Stake, initially comprised of all Iron and Washington County congregations, until his passing in 1855.⁵

In 1856, the First Presidency called William H. Dame to succeed President Smith. Born in Farmington, New Hampshire, in 1819, Dame moved to Hancock County, Illinois, in 1838. There, in December 1839 he married Lovinna⁶ Andrews; in 1841 he and his wife were taught the restored gospel and were baptized. The Dames moved to Nauvoo in 1844 where William was ordained a Seventy and helped build the Nauvoo Temple. He immigrated to Utah in 1848.

Called as part of the George A. Smith settlement company, Dame was among the initial group who settled Parowan in January 1851. In 1852 he was called by as the presiding elder at Red Creek, four miles northeast of Parowan. President Brigham Young recalled Dame to Parowan in 1856, and he was set apart as the second president of the stake to replace John C. L. Smith; Dame served in that position until March 1880. He was succeeded in 1881 by Thomas Jefferson Jones, who in 1892 was succeeded by Uriah T. Jones.⁷

In 1861 the settlers began planning construction of a large church at the center of Parowan's public square. The settlers relied on local materials—dark-salmon sandstone and timber from nearby canyons—and completed what they called the “Old Rock Church” in 1867. The Rock Church served as a place of worship, town council hall, school building, and social hall. In 1939 it was restored through the efforts of the Daughters of Utah Pioneers as a Parowan-sponsored WPA project. It is now a museum of Parowan's early history housing many pioneer artifacts.

Explorer, soldier, and politician John C. Fremont and his company spent two weeks in Parowan recovering from exposure to the snow and bitter February cold of 1854.⁸ Fremont later became the first Republican presidential

IN JULY 1850, BRIGHAM YOUNG CALLED GEORGE A. SMITH TO LEAD A PARTY TO SETTLE LITTLE SALT LAKE VALLEY TO ESTABLISH A FORT AT A SITE THE SETTLERS NAMED PAROWAN TO SERVE AS THE AGRICULTURAL SUPPLY BASE FOR THE MORMON CORRIDOR AND FOR THE IRON MISSION.



candidate, and ran on a platform of destroying “the twin pillars of barbarism—slavery and polygamy.”⁹ Ironically, it was some of the practitioners of polygamy at Parowan who rescued Fremont and his expedition.

Parowan thus has deep roots and a proud presence as Southern Utah's first community.¹⁰ There is unquestioned historic validity in its “Mother Town” moniker, but the name was not earned effortlessly. In addition to providing original settlers for most nineteenth-century communities in Iron, Washington, and Kane counties, Parowan figured prominently in the call to organize settlements in the hostile environs of Utah's San Juan country in 1879. Parowan Stake families took their leave for this colonizing expedition from the steps of the Old Rock Church located in the center of the town square. Chronicled in Gerald N. Lund's novel, *Undaunted*, the tenacity of the early pioneers may be best explained by historian David E. Miller: “In all the annals of the West . . . there is no better example of the indomitable

pioneer spirit than that of the Hole-in-the-Rock expedition of the San Juan Mission. . . . Today their feat seems well-nigh impossible. Yet they proved that virtually nothing was impossible for a zealous band of pioneers.”¹¹ Such is the stuff of which Parowan pioneers were and are made.

As recorded in the *History of the Parowan Third Ward, 1851–1900*, there were

eighteen communities colonized in Utah, Nevada, Arizona, Colorado, Wyoming, and Oregon by small groups from Parowan. These groups ranged from six to twenty families. The record fails to mention additional settlements in California along with other outlying settlements, many of which became incorporated towns. The “Mother Town” appellation was likely coined by Iron County historian and Parowan resident Luella Adams Dalton.¹²

Not unusual for Utah towns, Parowan was founded

Solomon Nunes Carvalho

One of the prominent members of the 1853 John C. Fremont expedition—organized to explore possible routes for the transcontinental railroad—was Jewish American artist and photographer Solomon Nunes Carvalho. In a detailed, highly personable journal, Carvalho recorded

details of the expedition’s abortive five-month journey from New York City to as far as Parowan, Utah, including their ill-fated and mission-closing crossing of the Rocky Mountains northeast of Parowan.

Fearing they would not survive and that their property would be lost, they buried their valuables—including Carvalho’s equipment and daguerreotypes—in a carefully marked spot. Then Fremont led his starving, barely clothed men to the small, two-year-old settlement of Parowan.

Carvalho later recorded in his journal: “The nearer I approached the settlement, the less energy I had at my command; and I felt so totally incapable of continuing, that I told Col. Fremont, half an hour before we reached Parowan, that he would have to leave me there; when I was actually in the town, and surrounded with white men, women and children, paroxysms of tears followed each other, and I fell down on the snow perfectly overcome.

“I was conducted by a Mr. Heap to his dwelling, where I was treated hospitably. I was mistaken for an Indian by the people of Parowan. My hair was long, and had not known a comb for a month. . . . Emaciated to a degree, my eyes sunken, and clothes all torn into tatters from hunting our animals through the brush. My hands



on religious principles and strengths. The Church of Jesus Christ of Latter-day Saints, of course, as the settling entity of Parowan, has the longest religious history. Shortly after Parowan's founding, four wards or congregations were created, each ward bounded by one of the walls of the protective fort that was built following the pioneers' arrival. But the four wards were soon collapsed into one. In 1869, a second ward was created, but in 1885 they were again combined into one.

Some forty-one years later, in 1926, the East and West Wards were created, with Main Street as the boundary dividing them. Many a tale is told of rivalry, competition, spats, perhaps even marriage alliances formed (or disallowed) by this boundary. Parowan was a two-ward town until 1951 when a third ward was established. After new boundaries were set, rivalries seemed to soften. Interestingly, until 1948 the Parowan Stake stretched from Kanarrville on the south to Paragonah on the north; it also included Cedar

were in a dreadful state; my fingers were frost-bitten, and split at every joint; and suffering at the same time from diarrhea, and symptoms of scurvy, which broke out on me at Salt Lake City afterwards. I was in a situation truly to be pitied. . . . When I entered Mr. Heaps house I saw three beautiful children. I covered my eyes and wept for joy to think I might yet be restored to embrace my own. . . .

"Mr. Heap was the first Mormon I ever spoke to, and although I had heard and read of them, I never contemplated realizing the fact that I would have occasion to be indebted to Mormons for much kindness and attention, and be thrown entirely among them for months.

"It was hinted to me that Mr. Heap had two wives; I saw two matrons in his house, both performing to . . . infants the duties of maternity; but I could hardly realize the fact that two wives could be reconciled to live together in one house. I asked Mr. Heap if both these ladies were his wives, he told me they were. On conversing with them subsequently, I discovered that they were sisters, and that there originally were three sets of children; one mother was deceased, and she was also a sister. . . . I thought of that command in the bible, 'Thou shalt not take a wife's sister, to vex her.' But it was no business of mine to discuss theology or morality with them: they thought it right."

Carvalho and one other member of the party, Frederick W. von Egloffstein, were unable to continue with Fremont—who spent a week or so resting and refitting his wagons. Then he and his able men retrieved

their buried property (including Carvalho's daguerreotypes) and resumed their journey to California.

After being cared for by the Heaps family for a period of weeks, Carvalho was taken north to Utah County where Brigham Young himself assumed responsibility for Carvalho's full recovery.

Carvalho's journal continues: "Governor Young and party were encamped at the edge of the town of Petetnit [Peteetneet Creek, or current-day Payson, Utah]; when I rode up, I saw the commanding person of the Governor, towering above the crowd of men by whom he was encircled. . . . I supped, and then went to the meeting, where I heard an eloquent and feeling exhortation to the people, to practice virtue, and morality. Apostle Benson also preached a sermon on the restoration of Israel to Jerusalem, which would have done honor to a speaker of the Hebrew persuasion; they call themselves 'Ancient Israelites of the order of the Melchizedek priesthood.'

"These Mormons are certainly the most earnest religionists I have ever been among. It seems to be a constant self-sacrifice with them, which makes me believe the masses of the people honest and sincere."

Once recovered, Carvalho left for California. He said he was never pressured by Young or anyone else to convert to Mormonism—but only instructed to write truthfully about the Mormons and their religion. ▣

See Solomon Nunes Carvalho, Incidents of Travel and Adventure in the Far West, ed. Bertram Wallace Korn (1954), 200–2, 251–2; Jerry Klinger, "Solomon Nunes Carvalho: Jewish Explorer of the American Frontier," online.

City and (to the west) Newcastle. Enoch remained in the Parowan Stake until 1973. Today the stake is comprised of wards in Parowan, Paragonah, and Summit.

While the Mormons, members of the Church of Jesus Christ of Latter-day Saints, were setting up their communities, other denominations were seeking footholds. Presbyterian elder Al Klein would later list four reasons why Presbyterians were concerned about Utah and the Mormons: the Latter-day Saints were decidedly non-Christian; they were engaged in the troubling practice of polygamy; they had tense relations with the United States government; and they seemed to have “tight control” over Mormon followers.¹³ Another Presbyterian author wrote that work among the Mormons paralleled “work amongst the Mohammedans.”¹⁴

By 1880 Minister William C. Cort was said to have conducted the first evangelical Christian Sunday School in Parowan (although Mormons had been holding some form of Sunday School since the early days of the Church, and a church-wide General Sunday School had been established in the 1860s). This first Presbyterian Sunday School was held in the home of Daniel Page, a disaffected Mormon who stated that his excommunication was a result of his refusal to abandon his subscription to the decidedly anti-Mormon *Salt Lake Tribune*.¹⁵ Interestingly, Presbyterianism never gained a permanent foothold in Parowan—even though Presbyterians imagined they could do so through religious schools. Convinced that education constituted “a weak spot in Mormon Domination of their people,” and asserting that “there were no public schools” and that Mormon “private schools had poorly trained teachers,” Protestants made “education central to their mission in Utah.”¹⁶

Whether later residents approved of their informal educational system or not, Mormons had instituted the first school within weeks of their settlement of Parowan, a school held in sub-freezing temperatures in a woefully inadequate structure. Wrote George A. Smith, Mormon Apostle and President of the Parowan Mission, “I commenced a grammar school in my wicky-up by the light of the fire and only one grammar book. There were six scholars who attended that day”—February 21, 1851. The temperature inside the “school” was 16° F.¹⁷ Since Smith’s “wicky-up,” Parowan schools have been housed in several structures and places.

Labor-intensive industry was a staple of most nineteenth-century communities, and Parowan residents proved particularly adept at such tasks. Cottage and folk industries did much to help place Parowan on the map. As early as 1852, Thomas Davenport “started making pottery and crockery that slowly spread through the West.” In 2009, the *Salt Lake Tribune* reported that, according to Dr. Timothy Scarlett, an archaeologist, “It took about seven years [for Davenport] to perfect his technique in firing and glazing pottery.” Scarlett hailed the privately owned and now covered-over archaeological site as significant to the understanding of pioneer artisans and industry—and insisted that it represented the only commercial pottery endeavor west of the Mississippi and east of California prior to the transcontinental railroad.¹⁸

The Parowan factory industry, known as Parowan United Manufacturing Mercantile Industries (PUMMI), was organized by William H. Dame in 1868 and produced supplies for the daily needs and wants of Iron County residents. It included tanneries, shoe shops, furniture shops, a woodshop that specialized in making hair combs, black-

smiths, wagon makers, and at least two machine shops—one that made threshers and other farm equipment and one that made nails. A cotton factory was built, as were woolen scouring plants. It is said that all these products and more were made in Parowan, and that “they were as good as any place in the world.” The quality of the products was the consequence of the



—Thomas Davenport



COMPLETED IN 1867,
THE "OLD ROCK CHURCH"
SERVED AS A PLACE OF WOR-
SHIP, TOWN COUNCIL HALL,
SCHOOL BUILDING, AND SO-
CIAL HALL.

Photo by Benjamin J. Lawrence.

quality of their makers: "Past experiences had made the Parowan pioneers sober and grave, clever and ingenious, dignified and independent."¹⁹ Parowan Canyon was also blanketed in trees, and William Adams recorded in 1872 that "the lumber trade in Parowan is very brisk. There are two steam sawmills and three up-and-down mills."²⁰

As a direct result of Parowan's home and cooperative industries, the freighting industry also flourished. Many a local farmer and businessman supplemented his income through freighting, primarily to and from Lincoln County, Nevada. One of the original hitching rings is memorialized in front of the Parowan Mercantile Building (about 13 South Main Street). The forested surroundings added tremendous assets in the form of natural resources.

Parowan has stayed a close-knit community, and the core of Parowan is the Town Square. Just twelve days after the Pioneers came into the valley they erected a 99-foot flagpole near the center of the Square.²¹ In 1864, they commenced work on the Old Rock Church. The East Ward building, now the LDS Parowan Stake Center, was added to the Square in 1918, its exterior strikingly similar to that of the LDS Cardston Alberta Temple (the architectural team was the same for both structures). One may notice the gold crosses in the stained glass windows, unusual for an LDS edifice.

Public building projects knit communities together, and Parowan has kept its central town square vital by maintain-

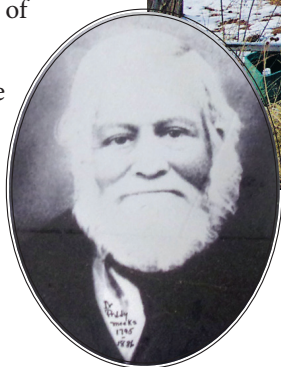
ing historic structures there. Near the Old Rock Church stands the Bishop's Storehouse, in use until the 1970s. In recent years, the city library and a new, modern LDS chapel have been added to the Square. Additional pioneer structures included the Relief Society Hall (100 West Center) and the Opera House (200 West Center). Such projects reflected the community's social conscience and its appreciation of the arts—and led to many contemporary community events and organizations.

Several elements coalesce to make a community, but the communal heart is measured by residents' commitment to personal and collective betterment. Men and women have dedicated their entire lives to service in Parowan. While many frontier Mormon communities lacked competent doctors, Dr. Priddy Meeks and several others practiced in and around Parowan. Early midwives were an even more reliable source of medical care. "Aunt Pliny," Paulina Phelps Lyman, was Parowan's primary midwife for nearly a half-century. She arrived in Parowan in 1858 "where she diligently provided medical care for the new community for over a generation." Parowan reciprocated by providing her a pleasant, peaceful home—where she lived the remainder of her 85 years. Aunt Pliny's record book—dated "1886–1906"—recorded 449 births. Given that she practiced some thirty years longer than this record reflects, the number of births with which she assisted may well have reached over

1,000. Each of her records generally includes the name of the woman attended, the father of the child, the gender of the infant, and the outcome of the birth. It is amazing how seldom the word “dead” appears.²²

The absence of medically trained individuals led to an interesting mix of folk medicine and religious faith, as evidenced by an incident in the Jesse N. Smith household. In May 1861 the Smiths’ seven-month-old son was lying on the floor in front of the fire. A log holding a kettle crumbled into embers, and boiling water rushed out and onto the baby and his sister Hannah. Help was immediate, but terrible damage had been done. The badly burned infant’s skin came off as his scalding clothes were removed. Using linen sheets, the women of the household wrapped the baby, one later recording that “we got the Elders—Edward Dalton, Samuel H. Rogers, and Dr. Calvin C. Pendleton—to come and administer to him. For weeks Edward Dalton came twice a day and administered to him and he would say, ‘Cheer up, Sister Emma, your son will live.’” Dr. Pendleton prepared “a salve of sweet cream and flour,” and it was applied to the burns with a feather. Neighbors donated cream daily for the ointment. Through “the faith and prayers of these good men” attending the baby and “the constant care of mother and grandmother,” the baby not only lived but was eventually “married and raised a large family.”²³

Parowan residents instituted changes from time to time. One such change was apparently the result of newlywed love. Until 1870, Sunday services at the Old Rock Church found men and women seated separately: “Up to this time the women sat on the east side of the church and the men



The Priddy Meeks cabin is the last remaining intact pioneer farmstead built outside the Parowan Fort.

on the west side.” But on a certain 1879 Sunday, “Lorenzo D. Watson marched up the east side and quietly sat down next to his wife, Sarah Melissa. Bishop [William Campbell] McGregor didn’t like this very much, but it broke the ice.”²⁴ Soon men and women were sitting together in church services.

The Parowan City Cemetery offers a rich walk through time. The only cemetery in town, and until 1899, the only cemetery for the communities of both Parowan and Paragonah, it is considered sacred ground by locals and houses a significant record of Parowan’s people from settlement to present. This hallowed ground is a “favorite small-town” cemetery of folklorist Carol Edison, formerly of the Utah Arts Council.²⁵ Indeed, Edison has asserted that it carries the “most impressive collection of locally-produced nineteenth-century gravestones in the region.”²⁶ Several versions of cemetery tours have been written and presented to scores of school students, organizations, reunion-goers, and inquisitive individuals. The cemetery is used to tell the stories of Parowan’s history and to share local civic values with each rising generation.

Stories shared may include that of handcart pioneer Thomas Durham, a joiner²⁷ by occupation and a lover of music by choice. Durham’s obituary reported that “he composed many beautiful pieces of music, some of which have been sung all over the civilized world.” In 1870 Durham “was invited to take his choir to Salt Lake City . . . and assist

in the singing at [October] general conference. . . . While there they had the honor of singing for Gen. [William Tecumseh] Sherman” of Civil War fame.²⁸ Among the songs that Durham’s choir sang was “Hard Times, Come Again No More.” The *Deseret News* reported that, after calls for a speech, “[Sherman] said he was not going to make a speech. He had heard the singers were from Parowan; he did not know Parowan, only by having seen it on a map—[but] his sincere wish was that . . . ‘hard times would come again no more’ to this people.”²⁹ The account of the experience of Durham’s choir remains touching for all who have felt the weight of oppression.

Finally, an overview of Parowan’s history should probably include the killing of polygamist Edward Meeks Dalton, believed to be the only LDS martyr to the federal Edmunds-Tucker Act (1887). Dalton was killed with a borrowed gun by US Deputy Marshall William Thompson of

The Jesse Nathaniel Smith home and pioneer museum is located at 35 West 100 South, Parowan, UT

JESSE NATHANIEL SMITH

Born December 2, 1834 in Stockholm, New York, son of Silas and Mary Aikens Smith, and the first cousin to the prophet Joseph Smith, Jesse crossed the great plains to the Salt Lake Valley in 1847 with the Mormon Pioneers. Called to help colonize Parowan in 1851, he acted as a scout and surveyor for Church colony sites in southern Utah. He served as city clerk, city councilman, mayor and the city magistrate of Parowan, District Attorney of Iron County, captain in the militia, member of the Utah Territorial Legislature, and a member of the Parowan Stake presidency—all before he had reached the age of twenty-six.



Photo by Benjamin J. Lawrence

Beaver. Census records for Thompson identify him as a farmer or gardener. However, Thompson's obituary in a Beaver newspaper described him as a "pioneer," a "prominent" person, as being in the US Marshal's service "in the [18]80's," and a "chief bailiff . . . almost continuously" for the district court.³⁰

Thompson was said to have worked with local conspirators, including William Orton and the previously mentioned Daniel Page, to track and confront Dalton. On December 16, 1886, Dalton was caught unawares and was shot in the back, from cover, by Thompson. Later, Thompson attested that an order to "Halt!" was cried out and ignored, but witnesses disputed that assertion, claiming either that the order to halt was never given or that the shot followed the order too closely to allow Dalton to respond. At any rate, Thompson's superior, Marshal Frank H. Dyer, was reported to have been "horrified at the act of his subordinate" and dismissed Thompson—who subsequently was tried for manslaughter. The local Beaver County newspaper, *The Southern Utonian*, opined that "murder in the first degree would have been nearer the facts." Even with a jury "summoned . . . especially for his case by his personal friends and successor in office," it took this all non-Mormon jury two full days to acquit Thompson.³¹

Dalton's first wife, Emily Stevens, lamented in her journal that their youngest, John Stevens Dalton, less than four months old at Dalton's death, "never knew his father." Edward Meeks Dalton's gravestone memorializes the incident with a poem written by Lorenzo Dow Watson, brother-in-law to Dalton's second wife, Helen Delilah "Lylee" Clark:

*Here lies the victim of a Nation's
blunder,
Which many to untimely graves
hath brought,*

*It nature's holy ties hath torn asunder,
And, untold suffering, woe, and anguish wrought,
By ruthless hand this man crossed death's dark river,
His was the sacred blood of innocence,
The taker of his life will meet the giver,
Before the Tribune of Omnipotence.*³²

There are so many stories, so many lives and events that reflect the heart and soul of Parowan, that a history of Parowan can never be complete. The valley of sage, greasewood, and alkali, the timbered hills, the red rock of Valentine's Peak that overlooks the valley from the east—all these symbolize the people's fortitude, all are reasons why the people so passionately love their community. Parowan's tenacity, determination, and sense of civic responsibility have kept the spirit of the Mother Town alive. Not unlike native sons Governor Scott Matheson of Utah and 1912 gold medal Olympian Alma Richards, many have been born here and moved away, but in the end have chosen to rest in the red rock soil of their valley.³³ ▣

1 Lyrics and music by LaMar G. Jensen, who first wrote the music for guitar accompaniment; his son, Gary Jensen, later arranged it for piano (Steven Thayer, personal correspondence, 23 Aug 2016).

2 Steven D. Decker, "Archaeology, Pre-settlement," *Historic Parowan: Mother Town of Southern Utah*, Parowan City Corporation, website.

3 In reference to the name, early settlers shared stories heard from local Paiutes about a Paiute maid who had been swept away by or jumped into springtime flood waters rushing toward the Little Salt Lake; others have assumed the name referenced the undrinkable waters of the lake.

4 Luella Adams Dalton, comp. *History of the Iron County Mission and Parowan the Mother Town* (c1962), 17–9.

5 John C. L. Smith died in December 1855.

6 Some early Church records use *Lovina*, but *Lovinna* is the spelling on her gravestone at Parowan Cemetery.

7 Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (1941), 643.

8 Dalton 3–4. Prior to their being taken in by Parowan residents, the party had lost one man and had abandoned all but their most vital equipment and supplies.

9 David M. Katzman, *A People and a Nation: A History of the United States*, 6 ed. (2000), 360.



—Edward Meeks Dalton

10 *Parowan Times* newspaper, a series of articles leading up to the 100th anniversary of Parowan's settlement (c1950–51; undated clippings in the possession of Sandra D. Benson).

11 David E. Miller, *Hole in the Rock: An Epic in the Colonization of the Great American West* (1959); Gerald N. Lund, *Undaunted: The Miracle of the Hole-in-the-Rock Pioneers* (2005).

12 Dalton, op. cit., title. Richard M. Benson, ed., *History of the Parowan Third Ward, 1851–1981*, privately printed (c1982), 55.

13 Al Klein and Charles Jeffrey Garrison, *A Report of the History of Community Presbyterian Church Cedar City, Utah*, Cedar City Public Library, Special Collections, typescript in loose-leaf binder, 2000, 9.

14 Clifford Merrill Drury, *Presbyterian Panorama: One Hundred and Fifty Years of National Missions History* (1952), 289.

15 Quoted in Steven D. Decker, "Religion History," *Historic Parowan: Mother Town of Southern Utah*, Parowan City Corporation, online.

16 Klein and Garrison 11.

17 Pratt M. Bethers, *A History of Schools in Iron County 1851–1970* (1972), 153.

18 Mark Havnes, "Archaeologists Unearth Kiln Site of Pioneer Master Potter," *Salt Lake Tribune* (19 Jun 2009).

19 Benson 7–8.

20 Benson 18.

21 Dalton 31.

22 From records in the possession of Mary Gae Lyman Evans, great-granddaughter of Paulina Phelps Lyman.

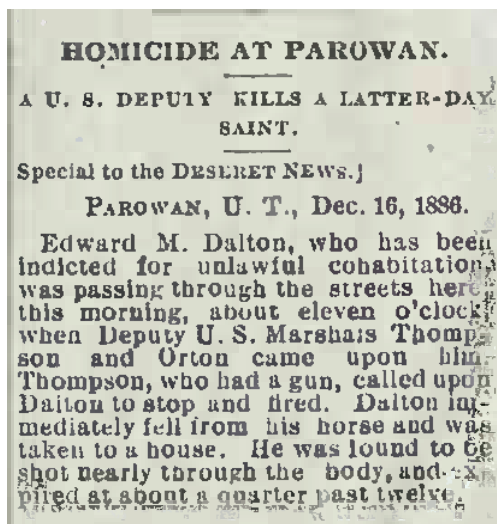
23 Hannah Daphne Smith Dalton, *Pretty is as Pretty Does* (Cape Town, n.d.).

24 Benson 18.

25 Tom Wharton, "Graveyards Full of Artistic Expression," *The Salt Lake Tribune* (25 May 2011).

26 Kina Wilde, "Sites Illustrate Parowan's History," *Iron County Today* [Cedar City, Utah], (13 Jan 2010).

27 A carpenter who constructs the wooden elements of a home or building—doors, door and window frames, molding, and stairs.



POLYGAMIST **EDWARD MEEKS DALTON**, BELIEVED TO BE THE ONLY LDS MARTYR TO THE FEDERAL EDMUNDS-TUCKER ACT (1887). DALTON WAS KILLED WITH A BORROWED GUN BY U.S. DEPUTY MARSHALL WILLIAM THOMPSON OF BEAVER.



Photo by Benjamin J. Lawrence

28 "Parowan. Death of Noted Singer. Thomas Durham Closes Honored and Eventful Career at 81," *Utah Digital Newspapers*, University of Utah.

29 "The Serenade Last Night," *Utah Digital Newspapers*. University of Utah.

30 Steven D. Decker, "Unwilling Martyr Revisited," *Iron County Journal* 1 (2009): 12–22.

31 Ibid.

32 Ibid.

33 Historical information is continually updated at parowan.org. Regular and on-call tours of the Old Rock Church and the Jesse N. Smith home on Main Street, reportedly the oldest adobe home in Utah in its original form, are available.

RETURN TO

Red Creek





PARAGONAH

the hardy little settlement on Red Creek

by Roma J. Knight, Nina L. Robb, and
Hazel Jean Robinson¹

Paragonah Historians*

Shortly before Elder George A. Smith's hundred-wagon company left Salt Lake in December 1850 bound for the Little Salt Lake Valley, it was divided into two smaller companies or parties, the first headed by Simon Baker and the second by Anson Call. As they traveled southward, the weather grew colder and more unpleasant. Perhaps to take the Saints' minds off difficult conditions, Baker and Call challenged one another to a race to the Little Salt Lake Valley on January 10, 1851. Discovering a stream they called Red Creek, they camped on its banks until the Call party joined them on January 12. Then they traveled together about four miles west to settle Parowan on January 13.

Two members of Baker's party, brothers Job and Charles Hall, were impressed by the size of Red Creek—a stream that might irrigate dozens of acres of crops—and by the fertile soil surrounding it. Less than three months after Parowan's January founding, the Hall brothers rode horses back to Red Creek. There, a little south of the present town of Paragonah and in the area known as Black Rock,² they measured off forty acres, prepared the soil, and planted crops.

**These three women are close friends and longtime Paragonah residents—and are passionate about the pioneer founders and the rich history of their beloved community.*

By late April, 1850, the Hall brothers, Job Pitcher and Charles Thaddeus, had returned to Red Creek to begin marking off and clearing their forty-acre farm.



The Hall brothers, Job Pitcher and Charles Thaddeus, were born in Belmont Corner, Maine, in 1820 and 1823, respectively. They and their married brother Andrew—the three youngest children of their parents—traveled to Illinois about 1843 to find employment. Intrigued by stories about Mormons, Job and Charles ended up in Nauvoo, acquired testimonies of the restored gospel, and were baptized in the Mississippi River on April 7, 1844, immediately following the Sunday conference session at which Joseph Smith delivered the King Follett address.³ Both Job and Charles were ordained Seventies and received temple ordinances before leaving Nauvoo in the spring of 1846 with the guard company of Hosea Stout.⁴

Job remained in the Florence, Nebraska, area for the next four years, helping successive companies of immigrant Saints prepare to cross the plains. In February 1848, Job married fellow convert Mary Elizabeth; their first child was born in December. In June 1850, Job and his small family left for Salt Lake with the William Snow/Joseph Young Company, arriving safely in the Valley in early October. Charles apparently made the crossing-of-the-plains two years earlier—during the summer of 1848—and married Elizabeth Caroline Freeman in Salt Lake City in March 1849.

By late December 1850 the two brothers were bound for the Little Salt Lake Valley with the George A. Smith company. By mid-February, the brothers had helped establish Parowan and had built the first log cabin in Iron County—“two rooms with a fire place in each room”—a “duplex” that would house both brothers’ families.⁵ By late April they had returned to Red Creek to begin marking off and clearing their forty-acre farm.

Although the Hall brothers established a camp at Red Creek, making rude shelters of cedar posts and logs, fear of Indian attacks discouraged them from building homes or bringing their families there to settle. Still, the Halls remained committed to their farm, and the following spring they were joined at Red Creek by others, including John Topham, Jr., Robert E. Miller, William Barton, Benjamin



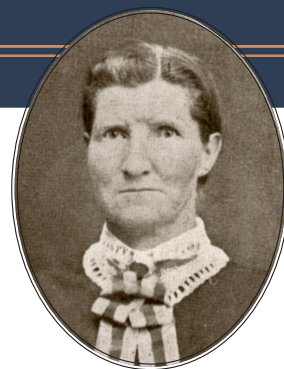
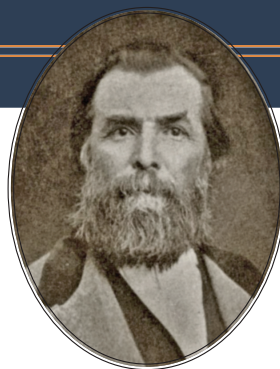
Engraving by Henry Clintenkamp from "A Wanderer in Woodcuts"

Watts, Charles Webb, and William H. Dame (assigned as Presiding Elder at Red Creek). Together, these eight men cleared and planted an additional three hundred acres.⁶

John Topham, Jr., was born in August 1825 in Honeydon, Bedfordshire, England. He was baptized when he was fifteen. In January 1843 John's family left England in a company led by Lorenzo Snow, arriving in Nauvoo in early spring, ice still choking the Mississippi River. A resident of Nauvoo when the Prophet Joseph and Hyrum were martyred, John was a committed member of the Nauvoo Legion during the tumultuous months ending in the exodus from Nauvoo.⁷ Later, in Iowa, John drove John Taylor's team and wagon to help gather individuals and families "who were unable to make their way to safety."⁸ Most of the Topham family, including John, migrated West with the Jedediah M. Grant Company, entering the Salt Lake Valley on October 2, 1847.⁹

While his parents settled in the Millcreek area of Salt Lake, John sought autonomy, volunteering in November 1850 to relocate in the Little Salt Lake Valley. Having just turned twenty-five, John did not want to travel to a new settlement alone—and proposed to **Elizabeth (Betsy) Lucinda Baker**, who was still six weeks away from her sixteenth birthday. She said yes, and the couple were married

John Topham and Betsy Lucinda Baker



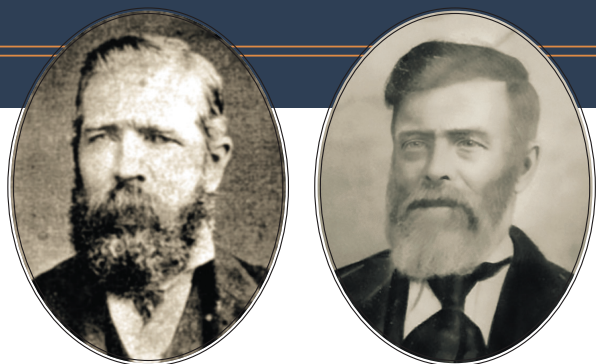
on December 3, exactly one week before their departure to southern Utah. Betsy's father—Simon Baker, who headed their party—and her brother Joseph accompanied them.¹⁰

Like Job and Charles Hall, John and Betsy were impressed with the water and soil they found at Red Creek, their first campground on entering the Little Salt Lake Valley. And like the Halls and other early settlers of Iron County, they were determined—after helping those at Parowan to establish themselves—to return to Red Creek and make it their home. Their commitment was intensified when the 1852 harvest was fully as bountiful as they had hoped, and they began making preparations to establish an independent community before winter, building dugouts or cabins and stockpiling firewood.

While some of the men decided to settle permanently in other Iron County communities, **William Barton** and others stayed. Soon they were joined by other new settlers, including Barton's mother, Sally, and his three younger brothers, Joseph Penn, Stephen Smith, and John Samuel.¹¹

Sarah (Sally) Penn, a descendant of William Penn, was born in May 1800 in Elbert County, Georgia; she married John Samuel Barton about 1817, and the couple began their life together on a homestead in Lebanon, Illinois. In 1835, the couple heard Wilford Woodruff preach the restored gospel; both were converted and baptized. Just over eleven years later, John died unexpectedly at age fifty, leaving Sally a widow with six surviving children—the oldest, William, was newly married; the youngest, John Samuel, Jr., was barely five. Determined to follow the counsel of Brigham Young and other Church leaders, Sally Barton disposed of her property and began the move West.¹²

Job Pitcher Hall and Charles Thaddeus Hall



Her son William and his wife and baby son crossed the plains to the Salt Lake Valley in 1850, promising to establish a home and farm where the rest of the family could come. Shortly after their arrival in the Valley, William and his wife answered President Young's call to help settle Parowan; they were assigned to travel south with the second party of Parowan settlers, arriving in April 1851. Assisting to construct Parowan Fort and plant crops, William and his wife also built a home large enough to temporarily accommodate William's mother and brothers—whenever they might arrive.¹³

About fourteen months later, as Sally's family were preparing to set out across the plains, her two surviving daughters—troubled by the principle of polygamy—announced that they would remain in the Midwest. Naturally grieved, Sally focused on taking her sons to Salt Lake, and Joseph, now twenty-one, took charge of securing a wagon and team and insuring that his mother and younger brothers—ages thirteen and eleven—made the trip safely. Sally and her sons were met by William when they arrived in the Valley in the early fall of 1852. Almost immediately they left for Parowan, an additional 240 miles south.¹⁴ As they traveled, William gave his mothers and brothers a choice: they could live in Parowan in the home he had originally built there—or they could join him and his wife in the temporary quarters he had built at Red Creek. For Sally there *was* no choice: she would live where her son and his family lived.¹⁵

In October 1852, Hosea Stout and other men called to serve “Western missions”—in China, Australia, and the Pacific islands—left Salt Lake City, traveling along the Mormon Corridor to San Bernardino and San Diego, and then going by ship to San Francisco and on to their respective assignments.¹⁶ On October 31, partway along the Mormon

Corridor, Stout recorded in his journal that “we proceeded to Red Creek”:

Here we found a small settlement of Saints seven families, as few as there was they rejoiced in the privilege [sic] of entertaining us over night and would not consent for us to go any farther.

Here I found Job & Charles Hall, who came with me in the guard when we left Nauvoo in the Spring of 1846. They were then only mere boys, but now are married and doing well.

Their goodness and kindness to me and my family then, in the days of my deepest affliction, as well as their devotedness to the cause of God, can never be forgotten by me while the feelings of gratitude burns in my bosom. I took supper with Job.¹⁷

Ten months later, the population of the town had quadrupled—and its name had been changed from Red Creek to Paragonah (then often spelled *Paragoonah* or *Paragoona*), a Paiute word possibly meaning “red water,” “warm water,” or “many watering holes.”¹⁸ Gwinn Harris Heap, recorder for the 1853 Beale Expedition from Missouri to California, mentions passing through the settlement in early August of that year:

*Paragoona is situated in the valley of the Little Salt Lake. . . . It contains about thirty houses, which, although built of adobes, present a neat and comfortable appearance. The adobes are small and well pressed, and are made of a pink-colored clay. The houses are built to form a quadrangle, the spaces between them being protected by a strong stockade of pine pickets. Outside of the village is an area of fifty acres inclosed within a single fence, and cultivated in common by the inhabitants. It is called *The Field*, and a stream from the Wahsatch Mountains irrigates it, after supplying the town with water.¹⁹*

Heap notes, however, that hostilities had recently broken out between Ute Indians and the Mormons, who were “in a state of great alarm and excitement.” Indeed, “in obedience to a mandate from Governor Brigham Young,” Paragonah residents had “commenced moving to the town of Parowan.”²⁰ Homes were destroyed and usable lumber salvaged. Some crops were burned. Chief Walkara later said that his people were only interested in horses and livestock, never intending to harm the Mormons themselves, and that Paragonah settlers were “damned fools for abandoning their houses.”²¹ This was clearly no consolation to those who had done so—especially in a case like that of William Dame, who had spent \$3000 building and furnishing his family’s comfortable adobe home.

In the early fall of 1853, stake president John C. L. Smith proposed that Job and Charles Barton and William Dame accompany him up Parowan Canyon on horseback—in part, one imagines, to provide his companions respite from the trauma of having lost their homes. The objective of their excursion would be to learn what lay beyond the canyon areas previously explored and mapped. As the four rode into new territory, they came to a beautiful meadow. Because the four men were all New Englanders, and perhaps because the lush landscape reminded them more of New England than anything else they had encountered in Utah, they called their discovery Yankee Meadow.²²

Fortunately, Paragonah residents had not burned or destroyed all their fields, and with some difficulty remaining crops were harvested. For the next year and a half, former Paragonah residents remained in Parowan, assisting friends there with their fields and businesses. But in early 1855, Brigham Young traveled the Utah segment of the Mormon Corridor on a tour of inspection, and during his time in Parowan, encouraged the former settlers of Paragonah to return and make permanent homes. He also invited others to join them, instructing new and former settlers to work together in building a fort. He himself designated where the fort should stand, marking its corners.²³

“Paragoona is situated in the valley of the Little Salt Lake. . . . It contains about thirty houses, which, although built of adobes, present a neat and comfortable appearance. The adobes are small and well pressed, and are made of a pink-colored clay.”

—GWINN HARRIS HEAP



Artwork by N.C. Wyeth

MONUMENTS AND MARKERS

Paragonah Fort

Paragonah was founded in 1852. Indian trouble caused abandonment a year later until 1855 when the pioneer fort was built. The site was selected and dedicated by President Brigham Young. The fort was 105 feet square with walls 3 feet thick at the base. A second story was added in 1857. A large room served as church, school and amusement hall. Homes were built along the inside of the wall. The public square includes the site of the fort which was torn down in 1879.



*Location: 55 North Main Street, Paragonah, Utah.
Photo by Benjamin J. Lawrence.*

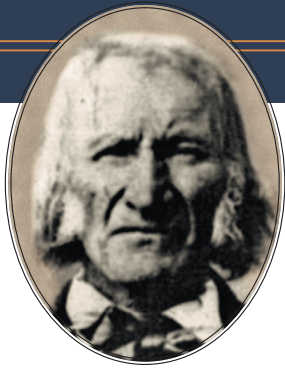
In March 1855 former residents of Paragonah began constructing the fort; they were joined by John R. Robinson and his son Richard, John Prothero and his son Jonathan, James Williamson, Marius E. Ensign, and Orson Adams. The fort walls were one hundred feet long and three feet thick. Job Hall claimed to have had a hand in making every one of the 375,000 adobe bricks required for the first story of the fort. The second story, whose walls were two feet thick, was completed in 1857. There were no windows or doors in the first-story walls, only a single, gated opening on the north side through which a wagon could pass. Housing within the fort was assigned based on family size and need. A large enclosed space in the northeast corner of the fort was used for school classes, church meetings, and other gatherings. A corral north of the fort protected horses and livestock.

Most original settlers of Paragonah were immigrants from the British Isles; most were working-class men and women well trained in useful trades. Most were well educated for their time. Many were musicians; virtually all knew how to tend gardens and preserve food and meat. By necessity, they were also frugal people, and little was wasted. By turns, each family received extra cream or milk from the daily milkings and then made butter and cheese to last the next week or more. Girls helped with cooking and washing; boys gathered chips for fuel and were assigned herding responsibilities.

In late November 1856, **James Williamson** received word that his first wife, **Ann Polit Aldred**²⁴ Williamson, together with their seven children, had been rescued with other members of the Martin Handcart Company and were expected to arrive in Salt Lake in early December. In order to meet his family in Salt Lake and bring them to Paragonah, Williamson borrowed a team and wagon from his close friend,

Benjamin Watts, a thirty-five-year-old bachelor. In return for the favor, Williamson promised Watts that, if he so chose, he might marry one of Williamson's daughters. As it later turned out, Ellen Williamson (James's oldest daughter) and Watts fell in love and were married less than a month later—on January 1, 1857.

Ann Aldred was born February 4, 1808, in rural Lancashire, England. As a young girl, she was apprenticed at a factory where she learned to weave cloth. In 1830 Ann married James Williamson, a coal miner by trade. They were the parents of ten children, three of whom died in infancy



or early childhood. About 1846, Mormon missionaries in Lancashire visited the Williamson home and began teaching them. Soon, all who were of age accepted the gospel and were baptized—and began saving money to immigrate to Zion.²⁵

The family soon recognized that, regardless of how carefully they saved, their limited earnings might never allow all of them to immigrate. Ann insisted that James go first, given that he would be able to earn more money in America than in England. In the meantime, she would find ways to sustain herself and the children. James left England in early 1852, and on his arrival in Salt Lake he was sent to Cedar City, helping develop mining processes there. By early 1856, the future of the Iron Mission was in doubt and people began moving from Cedar City. James sent all he had saved to his wife and family in England—and determined to become a farmer. Attracted to the soil and water of Paragonah, he moved there in the spring of 1856 and began planting crops.²⁶

Ann worked with Church leaders in Lancashire for support through the Perpetual Emigration Fund which, with her own meager savings and the money her husband had sent, enabled her to secure passage for herself and seven children—Ellen, 23; Sarah, 20; Elizabeth, 19; Mary, 17; William, 14; John, 11; and Betsy, 3. They departed Liverpool on May 25, 1856, and arrived in Boston a month later. Making their way by rail to Iowa City, they waited while handcarts and tents were prepared for them, eventually leaving with the Edward Martin Company on August 25.²⁷

Given what Ann and her children unknowingly faced, and given how each of them bore up under the unthinkable humid September weather and the cruelly cold blizzards of October, one only imagines the depth of their courage and faith. That Ann remained a hero to each of her children throughout their lives is only one proof of her leadership and her capacity to encourage and sustain her children in

their collective extremity. Something of Ann's own tenaciousness is demonstrated in a seemingly incidental experience of her daughter, Mary, in connection with Captain Martin's periodic handcart inspections:

At the Williamson cart, among other precious possessions, he threw out a little solid iron lion, a [keepsake] very dear to the heart of Mary. She pleaded to keep it, but even that was extra weight and must go. [She] watched closely where the articles were disposed of and that night slipped quietly out of bed and hurried to the spot. Carefully going through the pile she at last sighted her precious toy. She tied a string to it and wore it around her neck with the little lion resting on her back underneath her clothing all the way to Utah.²⁸



James Williamson apparently did not tell Ann until her arrival in Paragonah that, at the direction of Church leaders, he had taken other wives. She kept her personal feelings about polygamy to herself, but never lived with her husband again. All Ann's children were married, except John—who built a house for his mother in Paragonah and cared for her for the rest of his life. Mary Williamson became the second wife of William Barton in August, 1857, less than nine months after her rescue.²⁹

In 1861 the first LDS meetinghouse at Paragonah was completed, a 24-by-34 foot building of whitewashed adobe known as The Old White Church. It was replaced by the Paragonah Tabernacle, dedicated in 1908. Orson B. Adams replaced William Dame as Presiding Elder of Paragonah when the latter was recalled to Parowan in 1855. Adams served until 1869 when the branch at Paragonah became a ward—and Silas S. Smith became its first bishop. He was followed temporarily by William E. Jones (who was actually designated Presiding Priest), then, in turn, by Erastus McIntire, William E. Jones, and Stephen S. Barton.

Paragonah's first school—the large room in the northeast corner of Paragonah Fort—was crudely furnished with a long table made of rough lumber and hewn-log benches along the sides of the room. School initially lasted three months during the winter, and students did their work on slates. Mary Carter, John Robinson, and Joseph Fish were the first teachers and were paid in produce. The “Fort School” was replaced by The Old White Church, which doubled as a schoolhouse during weekdays. A lean-to addition was used as a classroom for the younger children. Bench pews were used for seating; blackboards were eventually hung on the walls. Older boys were responsible to keep the stove and fireplace stocked with wood. The winter “school year” was gradually increased, and after 1907 the Relief Society Hall was used for school classes.

From its beginnings, Paragonah was blessed with a variety of tradesmen. A sawmill was established by the spring of 1867, the only one in several counties to operate year-round. Flour and grist mills came later, and a second sawmill began operations in 1870. Benjamin Watts established a successful tannery that furnished most of southern Utah's leather. Other early residents were carpenters, surveyors, and harness makers. There was also a cobbler, a cooper, a wagon maker, a tailor, and several weavers, nurses, glove makers, hat makers, and dressmakers. There was even a coffin maker. Paragonah's first general store opened about 1870.

It is interesting to wonder whether those hardy pioneers who chose Red Creek and its protecting hills and craggy mountains as home could ever have envisioned its remaining the same small, friendly, residential farming town for well over a century and a half. The faithful, forward-looking founders of Paragonah established the ongoing standard of a townspeople rising above themselves in united efforts to make dreams come true. Their stories are, in very real ways, the lifeblood of their town; their unfailing commitments to family, community, and God are the cherished inheritance of all who have succeeded them.

Truly, their history will have no end: their words and faith will live always in the town they made and loved. ▣

1 This article is adapted from Roma J. Knight, Nina L. Robb, and Hazel Jean Robinson, eds., *A Memory Bank for Paragonah* (Provo: Community Press, 1990).

2 Their farm was not far from Black Rock Cave, then large enough for a rider to enter on horseback.

3 Andrew and his wife apparently never joined the Church—although he followed his brothers westward as far as Council Bluffs, where Andrew's family settled permanently. Robert Leo Hall, *George Hall and his Descendants (1603–1669)*, privately printed (Grand Rapids, MI: c1998).

4 Hosea Stout, *On the Mormon Frontier: The Diary of Hosea Stout, Volume Two (1848–1861)*, ed. Juanita Brooks (1964), 458–9.

5 James Varley Roe and Mary Roe Porter, *History of Job Pitcher Hall: His Hall Ancestors (1764–1600) [and] His Descendants (1848–1958)*, privately published (c1960), online at Archive.com, 8, 9, 12; quotation from 12. Allen Alger, “Job Pitcher Hall,” *Our Family History and Ancestry*, online.

6 Hazel Jean Robinson, comp., “Southern Utah Period,” *FamilySearch*, online.

7 Shelley Robinson Koehler, “John Topham, Jr.,” *FamilySearch*, online.

8 “Biography of Mercy Jane Topham Horsley,” unsigned text, *FamilySearch*, online.

9 Frank Esshom, *Pioneers and Prominent Men of Utah* (1913), entry for “John Topham [Sr.],” 1216. The “Biography of Mercy Jane Topham Horsley” states that John Topham, Jr., and his sister Sarah emigrated from Winter Quarters with the Edward Hunter/Joseph Horne Company in June 1847, and that the “rest of the family” came to Salt Lake in 1850.

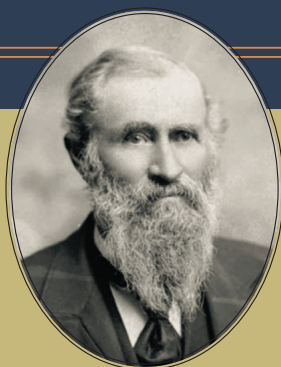
10 Koehler, online.

11 Robinson, online. Sally Penn Barton was known as “Grandma Sally Barton” by the other early settlers of Paragonah and by virtually all later residents.

12 Arta Barton Smith, “Life of Sally Penn Barton and John Samuel Barton,” privately printed (1962), *FamilySearch*, online.

13 Smith, online.

14 Smith, online.



Silas S. Smith was born in Stockholm, New York. His father, Silas Sr., was a younger brother of Joseph Smith, Sr., which made Silas Jr. and Joseph Smith, Jr. first cousins. In

Utah Territory, Silas Jr. lived first in Salt Lake City and then in Farmington. Shortly after his marriage to Clarinda Ricks in 1851, Brigham Young asked the couple to settle in Parowan. Smith practiced plural marriage and in 1853 married Sarah Ann Ricks, his first wife's sister.

After returning from his mission to Hawaii (1854–56), Smith and his wives and children moved to Paragonah, Utah. Smith was a military leader in the Black Hawk War.

In 1859, age twenty-eight, Smith was elected as a representative in the Utah Territorial Legislature, where he served until 1878. Smith was also a deputy US Marshall, a probate judge, and a bishop of the LDS Church in Paragonah. After the death of both of his wives within months of each other, Smith married Martha Eliza Bennet in 1864. ▣

Marius Ensign/Silas S. Smith House

"Constructed about 1862 of locally produced red-clay

adobe by Marius Ensign, one of the original settlers of Paragonah, the house was sold to Silas S. Smith in 1872. The older brother of Jesse N. Smith (of Parowan), Silas S. Smith, like his younger brother, was one of the stalwarts of western Mormon colonization. The adobe remains in remarkable good condition more than 150 years after its construction." Allan Kent Powell, *The Utah Guide*, 246. Photo by Benjamin J. Lawrence.



15 While some histories suggest Sally and her sons traveled alone from Salt Lake, Smith states that William met them in Salt Lake.

16 Stout 449–500. Stout, along with James Lewis Thompson and Chapman Duncan, was called to China. His wife and baby son died in his absence.

17 Stout 458–9.

18 The two former interpretations are substantiated by oral traditions of Paragonah residents; William R. Palmer embraced the latter.

19 Gwinn Harris Heap, *Central Route to the Pacific, from the Valley of the Mississippi to California: Journal of the Expedition of E. F. Beale . . .* (1854), 89–90.

20 Heap 90.

21 Heap 92.

22 The four also cut the first road through the meadow and its aspen. See Silas L. Fish and Elsie Fish Nay, eds., *The Life and Times of Joseph Fish, Mormon Pioneer*, privately published (c1944), online, 68.

23 The fort was constructed where the Paragonah LDS chapel now stands.

24 Some public and family records show *Allred* instead of *Aldred*, but her tombstone and the Mormon Pioneer Overland Travel website for Ann Williamson both show "Aldred" as the correct maiden surname. But even her tombstone may show an incorrect birthdate: some family records show that she was born in 1807, not 1808.

25 "History of Ann Aldred Williamson," *FamilySearch*, online.

26 Ibid.; "James Williamson History," *FamilySearch*, online.

27 Ibid.; "Ann Polit Aldred Williamson," Mormon Pioneer Overland Travel: 1847–1868, online.

28 Nora Lund, "A Child and a Toy," *Our Pioneer Heritage*, Vol. 1, ed. Kate B. Carter, Daughters of Utah Pioneers (1958), 222.

29 "History of Ann Aldred Williamson."



Native Americans

*inhabiting what is
now Iron County
were primarily
Southern Paiute
groups who were
peaceful hunter-
gatherers.*



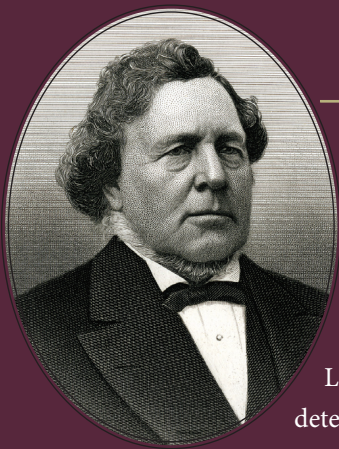
The Settlement of Johnson's Fort

by Raelyn L. Johnson

Raelyn L. Johnson is married to Matthew H. Johnson, great-great-grandson of Joel Hills Johnson, founder of Johnson's Fort (Enoch).

During the nineteenth century, Native Americans inhabiting what is now Iron County were primarily Southern Paiute groups who were peaceful hunter-gatherers. The first non-indigenous persons to pass through present-day Iron County, stopping near what would become Johnson's Fort, were members of the 1827 Jedediah Smith party, headed south from Utah's Cache Valley toward southern California. The Old Spanish Trail (1830–1850) passed near all six original Mormon settlements in Iron County, bringing other European Americans through Utah lands.¹ The extensive grassy bench area where Johnson's Fort (later Johnson's Springs, and finally, Enoch) would be located was called St. Joseph's Meadow or Elkhorn Springs by travelers on the Trail. In 1836 a California-bound party passing through St. Joseph's Meadow took a detour to Braffits Canyon, about a mile and a half south, searching for game. They scratched their names into a large rock at the mouth of the canyon, and continued on to California.²

In the late summer of 1850, **Joel Hills Johnson** was called by Elder George A. Smith—a calling shortly



—*George A. Smith*

thereafter confirmed by Brigham Young—to join a party assigned to leave northern Utah by late November and to travel south to what had just been named Iron County, establishing a permanent settlement near the Little Salt Lake.³ As they selected a town site, determined its layout, assigned property, and designated farming and herding areas, the settlers would follow recommendations growing out of the Parley P. Pratt expedition the previous fall.

Born in Grafton, Massachusetts, to parents who were devout Protestants, Joel Johnson grew up with keen spiritual sensibilities. In 1826, he married Anne Pixley, a native of Canaan, New Hampshire; in 1831, he moved to Lorain County, Ohio. There he first encountered Mormon missionaries and was baptized on the first day of June 1831. Johnson loved his subsequent associations with the Prophet Joseph, never doubting the Prophet or his words. He was an active participant in Church events in Ohio, Missouri, and Illinois, serving as a branch president in Ohio and president of the Ramus Stake in Illinois. Bereaved of his first wife through a fever in September 1840, and having lost all his property when the Saints were driven from Nauvoo, he farmed a year in Nebraska to earn money for his family's

journey across the plains. Following his arrival in the Salt Lake Valley in the fall of 1848, he settled near the mouth of Mill Creek Canyon and was ordained the first bishop of Mill Creek Ward. The following year he was elected to the state House of Representatives.⁴

It was not long after his election to the House that Johnson received the call from Elder George A. Smith. Stating that he first needed to dispose of his home and land, Johnson pledged to send his two oldest sons in his stead, the one barely twenty and the other not quite sixteen. He promised Smith that he and the rest of the family would follow by the next spring. He wrote in his journal, “Having been selected by G. A. Smith to assist in forming a settlement at the Little Salt Lake Valley in the fall of 1850, I sent out with the expedition my two oldest sons, Sixtus and Nephi, with two teams laden with iron for mill building. I also sent necessary tools and provisions.”⁵ The expedition arrived in the Little Salt Lake Valley on January 13, 1851, the designated date of Parowan’s founding. Other members of the party helped secure shelter and food for Sixtus and Nephi that first winter, and, as Johnson records,

*In the course of the winter I sold my farm and made other necessary arrangements. I started on the 14th day of March, 1851, with a part of my family and three teams laden with provisions and other necessities for the settlement in the little Salt Lake Valley.
On the*

10th day of April, I found the boys had taken land in the field and were putting in crops and had done very well. I joined them and took more land and we put in all the grain and potatoes that we could.”⁶

In May 1851 Brigham Young and “many of the brethren” visited the new settlement and officially “organized [it] into the City of Parowan.” After being elected to the City Council, Johnson was “sent out with a small company to explore the Coal Creek Canyon” near what would become Cedar City. On his return, he permitted his team to graze in the area known as St. Joseph’s Meadow, located about six miles northeast of present-day Cedar City. He found one of several small springs feeding the area. Johnson later wrote, “On looking about a little I concluded to make those springs the seat of my farming operations and place of residence for myself and family for the future.”⁷

After receiving permission from George A. Smith “to survey all the land I pleased at the spring for myself and friends,” in September 1851, Johnson sent his son Sixtus back to Salt Lake to bring the rest of the family south—and they all arrived safely in Parowan in late October. “About this time,” Johnson remembered, “George A. Smith counseled me to build a house and corral at the springs and herd the cattle for the brethren at Parowan and Cedar through the winter and establish at the place a sugar beet plantation and sugar manufactory as soon as I could.” And so, on November 19, Johnson “commenced building a house at the spring.” The cabin was ready for part of his family by December 6, and on December 12 the cattle herd from Parowan arrived. The rest of Johnson’s family arrived on December 15, and they christened their new settlement “Johnson’s Springs.”⁸

*Background photos
on pages 36–45 by
Benjamin J. Lawrence*

In the spring of 1852, Johnson family members “dug two cellars” to replace the original crude cabin where they first wintered, and in these “they lived for about three years.” This was about a quarter mile west of the springs that gave Johnson Springs its name; these springs “were found for a distance of a mile or more north and south along the bench.”⁹ By December of that year, six additional families had settled at Johnson’s Springs, a branch of the Church had been organized, and Johnson had been called as its first Presiding Elder.¹⁰

Sometime in late 1852 or very early 1853, Johnson suffered a flare-up of a familiar condition, a debility he and his family referred to as dropsy in the chest¹¹ that confined him to bed during the first weeks of each bout. During one such bout in the early weeks of 1836, Johnson recorded that many of his fellows in Kirtland

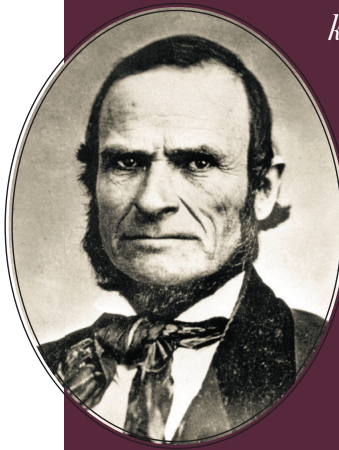
*thought that I was declining with the pulmonary consumption in consequence of which I told them at a fast meeting in the Lord’s House (Father Joseph Smith presiding) that I was contending against all their faith for they all believed that I would not live long. But I believed that I would live many years, and if they would pray for and exercise faith with me, I believed that I should measurably recover; to which they all agreed, and from that time began to enjoy better health.*¹²

Johnson felt compelled during illness to read and think and (most especially) to write.¹³ He loved poetry, and a beloved family story is that Johnson’s lifetime goal was to compose more poems than David the psalmist had.¹⁴ At any rate, on February 19, 1853, and while wrapped against the cold in one of his damp cellars, Johnson wrote his best-known text, “High on the Mountain Top,” a deeply loved hymn of the Restoration—and one inspired in part by the mountains of the Wasatch Range, mountains Johnson perceived as embodiments of unwavering faith and the beauty of God’s love.

In the late summer of 1853, the families of Laban D. Morrill, James Dalley, William Dalley, Thomas P. Smith, and James W. Day were called to leave their homes in northern Utah and assist in building the settlements of Iron County. They traveled together to Cedar Fort, where they spent the winter, and very early the following spring were requested “to come to Johnson’s springs” to join families already there “in caring for and protecting the stock belonging to the

Jeet Hills Johnson

a renowned poet, wrote his best-known text, “High on the Mountain Top,” during an extended illness on February 19, 1853. This deeply loved hymn of the Restoration was inspired in part by the mountains of the Wasatch Range.



Saints in Iron county; and to help to build a fort for protection.”¹⁵ Work on the fort began by the late spring of 1854. The foundation of the fort was laid near the location of Johnson’s original cabin—about a quarter mile from the bench where the springs flowed.¹⁶

The fort was ten rods (165 feet or 50m) square, and its nine-foot walls were made of mud. The bottom of the wall was two and one-half feet thick; the thickness at the top was eighteen inches. Five adobe rooms or “houses” were built along the inside wall of the west side of the fort, with the wall of the fort itself answering for the outside wall of each “house.” All windows and doors were on the inside wall of the rooms. A two-story dwelling was built in the southwest corner of the fort, occupied by James and Emma Wright Dalley. A still larger two-story “house” was built in the southeast corner of the fort with portholes to be used in defense against the Indians. It was nicknamed “Bastion” or “Basties” and was the home of Johnson and his wives. Apparently, this structure was large enough so that all living in the fort could gather inside—should the fort be attacked.¹⁷ A well was dug at the center of the fort, supplying necessary fresh water. On the east interior side of the fort were sheds and a corral; on the north were a blacksmith’s shop (operated by Laban Morrill) and a chicken coop. A granary was located in the northwest corner.¹⁸

In the north wall of the fort, near the northeast corner,

Johnson's Fort

soon developed a reputation for producing the best apples in the West.

Many celebrations

were convened on the

grass and under the

cottonwood trees at Fort Johnson.

Families and individuals came from all

the surrounding settlements.



was a large, nine-foot gate made of logs. In the south wall was an opening about six feet high and four feet wide for people to go in and out. Also shielded by a log door, this opening led to a spring-fed irrigation ditch of water that ran parallel to the south side of the fort. Just off the outer northeast corner of the fort, residents built two barns and accompanying stables. West of the fort was an apple orchard, and, beyond that, space for vegetable gardens. A second orchard was planted on the east side. Johnson's Fort soon developed a reputation for producing the best apples in the West. South of the fort was a large community farm watered entirely by the springs. Pasture lands for horses, sheep, and cattle were north of the fort. Large cottonwood trees grew near the west, south, and east walls of the fort.¹⁹

Johnson's Fort was, through the 1850s and into the 1860s, a crucial communications and travel hub and the site of "many celebrations" that were convened "on the grass and under the cottonwood trees." Families and individuals "came from all the surrounding settlements of Cedar City, Parowan, [Paragonah], Summit, [and] Hamilton's Fort, to spend May Day [and the] 4th and 24th of July. Big swings in the highest trees and sports of all kinds helped to make the fun, along with plenty of picnics."²⁰ The May Day celebration featured barbecued beef (donated by Samuel Bell, who owned the local dairy) and homemade ice cream, frozen using snow retrieved from the canyons.²¹

—*Laban Morrill*

Following the onset of Johnson's illness, **Laban Morrill** had been called to replace Johnson as Presiding Elder at Johnson's Springs. Morrill was born December 8, 1814, in Wheelock, Vermont, to "religious parents" who shaped him with early spiritual instruction so that he was "naturally religiously inclined"—and, he said, so that "my company was much sought after by different religious sects."²² Early in 1833, shortly after Laban turned 18, his parents approved his apprenticing himself to a blacksmith who lived about eight miles from Wheelock. Following Laban's arrival there, "Elder Orson Pratt came to the neighborhood"—and, Laban writes, "for the first time I heard the doctrines of what was called Mormonism, an impression [being] made upon my mind."²³ Soon, Morrill gained a testimony. His parents were distraught. When Laban was baptized that July, he was "subject to all the abuse and slander" that "former friends chose to heap upon [him]"—and he quickly learned that "to persevere was to forsake father, mother, brothers and sisters, houses and land, friends and good name for the gospel's sake."²⁴ He met and married a fellow Saint, Esther Loraine Brown, in early 1836; she died of tuberculosis in December 1843. Morrill was married to Parmelia Drury of Wendell, Massachusetts, in February 1844.²⁵



Parmelia Handmore Drury was born August 20, 1821; in early 1842, Mormon elders were proselyting in her home town, and she listened intently to their message—as did her parents, siblings, and many others. She was baptized on March 1, 1843, in an icy pond and experienced a miraculous healing from a lifelong hip disease that baffled physicians. She "laid her crutches on the bank and was carried into the water"; following the ordinance, "she walked to the shore and never again used her crutches"—a "wonderful testimony to the new converts of the truth of the teachings of the elders."²⁶

After assisting his wife's parents and siblings to leave Nauvoo, and

—*Parmelia Handmore Drury*



—Emma Wright Dalley

enduring several months of serious illness, Morrill opened a temporary blacksmith shop to assist other Saints preparing for the trip across the American Midwest. He and his family left Council Bluffs, Iowa, in the early summer of 1852, arriving in the Salt Lake Valley that fall. They initially settled in Springville, where Morrill again opened a blacksmith shop. The call from Brigham Young to help establish Iron County came the following September.²⁷

Because of Johnson's illness, his herding responsibilities were assigned to other men in July 1854, and Johnson moved his family to Cedar Fort for the next four months. Morrill had purchased fifty percent interest in Johnson's Fort and directly oversaw its affairs while Johnson was away. In November, when Johnson and his sons were called as missionaries to the Paiute Indians (his son Nephi had near-native fluency in the Paiute language), they were instructed to return to Johnson's Fort, given its central location among the Iron County colonies.²⁸

On December 15, 1854, the first white child was born



at Johnson's Fort—**Emma Wright Dalley**, daughter of James and Emma Wright Dalley. As with most Mormon families, especially those in outlying areas, there were many deprivations, but also much contentment and togetherness. Food was simple; most clothing was homemade:

*They had no sweets except molasses they made themselves from table beets raised in their own garden. . . . In the evenings, after the night meal of bread and milk or mush and milk, possibly with onions or a little cheese added, they would wash their dishes, tidy up the house and settle down to an evening of knitting stockings from the yarn they had made.*²⁹

Janet Johnson, daughter of Joel and Janet Fife Johnson, remembered spending “her happiest childhood days” at Johnson's Fort. She and her siblings and other children loved the spring and summer days in the hills and meadows around the fort, and they often “followed the sheep on the hillside, gathered wild flowers, and picked currants and berries.” In the winter, “she and her sister, Julia, would play ‘hide and seek’ inside the fort.”³⁰



As the 1850s waned, it was increasingly difficult for the Johnson and Morrill families and other settlers at the Fort to make a living, partly because they didn't have enough property to farm, and partly because communal responsibilities consumed inordinate amounts of time with little compensation. Originally, Johnson was allocated a twenty-acre tract of land, but because of ongoing herding responsibilities, debts accrued in building the Fort, and chronic health issues, he had not been able to complete a fence around his property. The county assumed title of more than half his twenty acres, arguing that he hadn't established "a herd ground according to the requirements of the law."³¹

There were also issues of ongoing leadership and direction. Sometime early in 1855 Morrill left on an extended business trip, disposing of property and visiting family and friends in Springville, Payson, and Santaquin. He didn't return until late 1855 or very early 1856.³² In the spring of 1857, Johnson received a request from his sister, Julia Ann Johnson Babbitt, then living in Salt Lake City, to accompany her to Iowa where her husband, Almon W. Babbitt, had been killed by Cheyenne marauders the previous September. Before agreeing to the request, Johnson sought direction from Brigham Young, later recording in his journal that President Young had "counseled [me] to go with my sister . . . to Council Bluffs City to transact business appertaining to the estate and also to make what discoveries we could in reference to [Almon's] death on the plains."³³

Johnson was away for over three years, nursing his sister through her final illness—and then enduring a long extended illness himself. When he returned to Fort Johnson in 1860 (with a new plural wife, Margaret Threkold, at his side), his home was badly in need of repair and his wives, Susan and Janet, were living at Summit Creek with their young children. Johnson made required repairs and moved family members back to Johnson's Springs. His large family would remain there until January 1862—when they made a permanent move to North Creek, a private homestead about a mile east of a new settlement at Virgin City, located east of Hurricane in Washington County.³⁴ Johnson's Springs would be the primary

residence of the Morrill family until the spring of 1872, when Laban was called on a year-long mission to the north central United States. On his return, he was sent to establish the United Order among the settlers of Springdale and Rockville, Utah—small towns in Washington County just outside Zion Canyon. The Morrills returned to Johnson's Springs for a period during the mid-1870s and then moved permanently to Paiute County.³⁵

During the late 1850s and the 1860s Johnson's Springs struggled to maintain viability. For several years the Johnson and Morrill families—together with Samuel Bell, a bachelor and dairy farmer—were the only permanent residents of the Fort. The Dalley families had moved to Summit Springs; the Days, to Parowan; and the Smiths, to Cedar City. With the permanent departure of the Johnsons in 1862, and with the increasing pressure on the Morrills to herd county flocks and to attract other settlers, the settlement of Johnson's Springs was nearly dissolved. But until their departure in about 1874, the Morrills continued to farm, raise stock, and operate a blacksmith shop, and Bell continued to run his dairy³⁶—and somehow the settlement endured.

Then, in 1869, twenty-eight-year-old John Lee Jones moved to Johnson's Springs from Cedar City with his wife Rachel and their four young children. **John Lee Jones** was born in 1841 in St. Helens, Lancashire, England, the oldest of ten children born to John Pidding and Margaret Lee Jones. John and Margaret were taught by missionaries in early 1848, emigrating to St. Louis later that year. After heading a local branch of the Church there and helping others emigrate West,³⁷ the family eventually entered the Salt Lake Valley in 1852—and were there only three weeks when Brigham Young counseled them to travel south 250 miles to Iron County.³⁸ John Lee grew up a dependable and loyal and hardworking young man, serving three Church missions by the age of twenty-five.³⁹ He married Rachel

Simkins, also a Lancashire native and fellow convert, in January 1862.⁴⁰

In Johnson's Springs, John Lee and Rachel took up a homestead of 160 acres, deeding lots to John's father, John Pidding Jones, and his uncle, Sylvester Jones, who shortly moved



—*John Lee Jones*

to the Springs as well. Eventually, other extended family members joined the Joneses there, including John's brothers Joseph and Charles and their families. In 1869, Joseph bought Laban Morrill's one-half interest in the Fort itself; ten years later, another new town citizen, Joseph H. Armstrong, bought Joel Johnson's one-half interest.⁴¹ In time, the Joneses and the Armstrongs were joined at Johnson's Springs by other permanent settler families, including the Gibsons, Marsdens, Grimshaws, Stevenses, Williamses, and Mathesons. Next to his own home, John Lee constructed a one-room adobe building which served as the settlement's first school, with his sister Lucy and an older widow, Catherine Granger-Gibson, as its first teachers.⁴² John Lee was a talented violinist and composer, and his band played for most dances in the county. He also organized one of the first choirs in the county. For many years, the settlement was a primary source of the county's musical talent.⁴³

John Pidding Jones—who had been employed several years at a foundry in his native England—was part of the never-successful, decade-long iron works project of the Deseret Iron Company at Cedar Fort.⁴⁴ But he and his sons learned from failure, establishing the county's first successful iron works after moving to Johnson's Springs. They owned a coke oven and a lime kiln and purchased an old boiler from the owners of the Little Creek Canyon sawmill near Paragonah. Using clay molds, the Joneses made fireplace grates, and-irons, flat irons, cogwheels and other machine parts, crowbars and other

tools, piles for dams, and other products used throughout the Mormon territories, together with rollers



—John Pidding Jones

MONUMENTS AND MARKERS

Johnson's Fort

During the summer of 1851, a small company of men was exploring this area and discovered the springs on the bench one-fourth mile to the east. Joel H. Johnson was so impressed with the spot, that he sought and received permission from George A. Smith to build a house and corral at the springs and care for the cattle belonging to the settlers of Iron County. In 1854, Brigham Young called other families to assist in this endeavor and to help build a fort for protection. The fort was named after Johnson who built his home inside the fort.

The fort was 10 rods square (165' x 165'). The 9' high walls, made of clay, were 2 1/2' (feet) thick at the bottom and 18" (inches) thick at the top. There was a large gate made of logs on the north side and a smaller gate on the south. For drinking water a well was dug in the center of the fort. Apple orchards and vegetable gardens were planted. A large two-story building, called the Bastion, was built with portholes for defense. Some of the cottonwood trees planted near the fort, now enormous, survive to this day.

In 1881, the fort became a mail station between Milford and Silver Reef. Ownership of the fort has changed many times. It was always a favorite gathering place for holiday celebrations like the 4th and 24th of July and May Day.

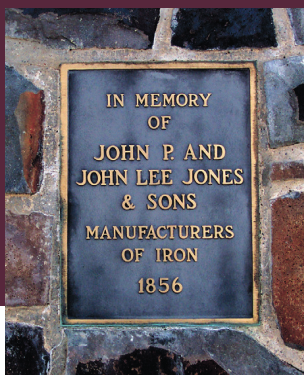
Some remains of the fort are visible one-half mile north of this marker.



*Location: 1400 E 5200 North, Enoch, Utah
Daughters of Utah Pioneers marker #461*

“After the Order of Enoch”

By 1890, John Lee and his fellow citizens had helped make Johnson’s Springs into a United Order community. The town has been known as Enoch ever since.



for the molasses mills in the Dixie Mission.⁴⁵

In early October 1879, John Lee Jones accepted a call to serve an eighteen-month mission in Great Britain.⁴⁶ Less than two weeks later, he left New York Harbor aboard the steamship *Arizona* with three other Britain-bound elders, Henry Aldous Dixon, Joseph Vickers, and William H. Coray. Only days into the journey, a terrific jolt and a “great crunching noise” drove them to the deck.⁴⁷ The *Arizona* had hit a huge iceberg, snapping both its 12-ton anchor chains and carving “a huge hole in the bow, 30-feet deep by 20-feet wide.” Miraculously, the ship did not immediately sink, and the elders joined in prayer that “the Lord [would] direct the Captain in this our perilous position, and keep the ship from being destroyed.”⁴⁸ The captain subsequently “ordered bales of cotton to be put in the front of the ship” to absorb water already taken on and to help keep additional water out—and “turned the course of the ship toward [Port St. John,] Newfoundland,” about 250 miles away.⁴⁹ All understood that “the sea had to be calm” if the ship were to make it to port safely. Later that night, Dixon “went alone on deck” and, “with righteous faith and in exercise of the Holy Priesthood,” there “rebuked the wind and the waves and prayed for a calm sea”—a prayer that all four elders frequently repeated over the next 36 hours until “the ship limped into Port St. John.”⁵⁰ Not one life was lost, and the passengers were soon picked up by the S.S. *Nevada* and conveyed to Liverpool by late November. John Lee served a successful, productive mission, preaching and baptizing—

and even gathering family names for temple work. He arrived home in May 1881.⁵¹

In 1884 residents of the settlement voted to establish a local post office, and John Lee Jones was elected postmaster. He submitted the relevant application to the US Government, but it was denied for the reason that there was already a post office in Utah named Johnson Spring. John Lee and his fellow citizens had helped make Johnson’s Springs into a United Order community, and because the Order was officially designated “After the Order of Enoch,” John Lee determined to reapply for a post office under the name of Enoch. The application was approved in 1890, and the town has been known as Enoch ever since. In 1911, a new brick church replaced the log building that had been used since the early 1890s, and in 1912 the Enoch Branch was reorganized as Enoch Ward, with Charles R. Jones called as its first bishop.

Enoch’s foundational compassion and generosity were demonstrated in 1898 when Cedar City residents received devastating news: the just-completed “Old Main,” the first building of what would eventually become Southern Utah University, would not receive approval as a state school unless an accompanying heating plant were immediately built. With the dreams and sacrifices of their Cedar neighbors on the line, Enoch members of a local co-op voted to sell the co-op’s ranch and use the proceeds for the needed heating plant—and the Branch Normal School was born.⁵² Along with gifts of gardening, music, storytelling, dancing, agriculture, and art, Enoch residents continue to be blessed by such generosity—and by the accompanying integrity, faith, and Christian goodness of their pioneer forebears. ▣

1 The Old Spanish Trail, connecting Spanish settlements near Santa Fe with those in southern California, passed through lands now incorporated in all the original Iron County settlements except Paragonah; the nearest bend in the Trail is located about four miles southwest of Paragonah town limits.

2 Worth Grimshaw, personal communication, 16 Apr 2016.

3 Susannah Dalley Armstrong, “Johnson’s Fort,” *FamilySearch*, online.

4 Joel Hills Johnson, “Autobiography, 1802–1868.” Typescript. HBLL, Brigham Young University, Provo, UT, [2].

5 Louise Parkin and Beulah Gibson, eds., *A Voice from the Mountains: Life and Works of Joel Hills Johnson*, Joel Hills Johnson

Arizona Committee (1982), 37.

6 Parkin and Gibson 37.

7 Parkin and Gibson 37; Grimshaw.

8 Parkin and Gibson 37–38

9 Belle Joseph Armstrong and Estella Jones Grimshaw, "A Brief History of Johnson's Fort or Enoch, as It Is Known." Enoch, Utah, mimeograph (1958).

10 Armstrong et al.

11 Understood today as *hydrothorax*, a debilitating condition—generally accompanied by congestive heart disease—where fluid fills the pleural cavity. That Johnson lived past his eightieth birthday attests to his faith.

12 Johnson 7.

13 Armstrong et al.

14 Linda White, personal communication, 14 Apr 2016. Johnson achieved his goal, leaving a manuscript entitled "Zion's Songster" or "Songs of Joel" comprised of "nearly one thousand spiritual hymns and sacred songs." Family histories of Joel H. Johnson suggest different dates and occasions surrounding his writing of "High on the Mountain Top," originally entitled "Deseret." The version here is supported by Johnson's personal journal.

15 Armstrong et al. Laban D. Morrill and the Dalley brothers were close friends.

16 These details, together with those in the following two paragraphs, are from Armstrong et al.

17 Armstrong et al.

18 Armstrong et al.; see also the Johnson's Fort sketch accompanying Armstrong et al.

19 Armstrong et al.

20 Armstrong et al.

21 Annie I. Matheson, "A History of Johnson Fort Written for the Iron Mission Daughters of Utah Pioneers," typescript, privately printed, [Enoch, Utah] (1960), 8–9.

22 Laban Morrill, "Life of Laban Morrill," compiled by Joseph Sudweeks. Typescript, n.d. Available at *Our Kindred Dead* (blogspot), "Life History of Laban Morrill." Page numbers cited here are the page image numbers on this website; original pagination differs.

23 Morrill 2.

24 Morrill 2, 3.

25 Morrill 8.

26 Annie Wells Cannon (Salt Lake City), letter to Sarah D. Syrett (Panguitch), 21 Jul 1937; transcribed in Morrill 9. Cannon's mother, Emmaline B. Woodward, was a childhood friend of Parmelia Drury, Syrett's grandmother.

27 Morrill 11, 13.

28 Johnson 13; Ronald Walker, Richard Turley, Glen Leonard, *Massacre at Mountain Meadows* (2008), 164.

29 "Emma Wright Dalley Morrill," *FamilySearch*, Artifacts. Contributed by Allez Morrill Ashmead, 2015. When Emma was four, eight-year-old Laban Drury Morrill, son of Laban and Parmelia, saw her playing outside in a red sunbonnet and dress—and "thought she was the cutest and prettiest little girl in the world." Allegedly, "from this early time

his love grew, and he loved her all the eighty-three years of his life." Emma and Laban were married in nearby Summit in January 1874 ("Emma Wright Dalley Morrill" [2015]).

30 Parkin and Gibson 282.

31 Parkin and Gibson 36–47.

32 Morrill 14.

33 Johnson, "Autobiography" (PDF), p. [14].

34 Parkin and Gibson 142–4.

35 Morrill 18–20.

36 Armstrong et al. (1958).

37 John Lee Jones, "Autobiography," published as the first part of "Chapter 3: John Lee Jones," *John Pidding Jones, His Ancestors and Descendants*, ed. ElRoy Smith Jones (1972), 17–192; see 17.

38 Jones 18.

39 The first, in December 1861, was to assist three other elders in guiding a party of Swiss Saints to the Dixie Mission; the second, from April to December 1864, was to travel with two other elders to Nebraska, meet a party of Saints there, and escort them to the Salt Lake Valley; the third, from April to mid-summer 1866, was to go with several elders to Kane County and to help protect Mormon settlements there from unfolding Indian attacks. See John Lee Jones, 18, 19.

40 Jones 18–19.

41 Armstrong et al., 1958.

42 Matheson 7.

43 Matheson 9, 11.

44 Jones 18.

45 Matheson 9, 10, 11.

46 Jones 20.

47 Clarence D. Taylor, "When the Winds Obeyed," *Instructor* 98:1 (Jan 1963), 3.

48 Taylor 3.

49 Jones 20.

50 Taylor 3.

51 Jones 21.

52 Estella Jones Grimshaw, "History of Enoch, Utah," *OnlineUtah*, "page 5," online.



Commemorative monument, Jones' Iron Works, Enoch, Utah.

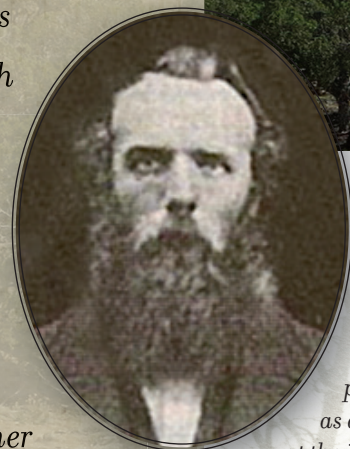
Cedar City

is a beautiful little village.

... With its 740 inhabitants, its 135 houses, its 142 families, its streets running in unison with the four cardinal points of the compass, the City streets are lined on each side with Cottonwood Trees ... and there is an abundance of pure mountain water. ... Cedar City presents to the eye of the traveler an air of comfort and neatness unsurpassed by any other town of its size in the Territory.¹ — John Urie, 1880

by Janet Burton Seegmiller
Historian of Iron County; Author

The history of the area began with ancient peoples, most recently the Southern Paiutes who have inhabited what is now southwestern Utah since CE 1300. Into their midst came exploring and trading parties between 1776 and 1844; then, in 1849, a different kind of expedition led by Mormon apostle Parley P. Pratt. The expedition represented a people looking for places they could settle and natural resources they could develop, particularly “immense quantities” of iron ore.² The report Pratt’s group took back to Church leaders in the Salt Lake Valley led to the creation of the Iron Mission and the founding of Parowan in January 1851. When, in April of that year, stone coal was discovered 20 miles south of Parowan in a canyon stream known as the Little Muddy, leaders decided to build the iron manufacturing center there—and rechristened the stream “Coal Creek.” The center would be perfectly located, about eight miles from veins



John Urie's main occupation was as a blacksmith at the ironworks.

Urie remained in the Cedar City area for more than six decades and died in nearby Hamilton Fort.



Photo courtesy Sherratt Library, Southern Utah University

of coal—east up Cedar Canyon—and ten from iron fields to the west.³

Apostle George A. Smith, leader of the Iron Mission, went to the October 1851 LDS conference. There, he appealed for manpower so that coal mining and iron production could begin. Drawing from conference attendees, Brigham Young called two companies of men and their families to this endeavor, and the first left from Salt Lake only a week later, led by Peter Shirts⁴—one of the original settlers of Parowan.

Peter Shirts and his wife Margaret heard the restored gospel preached in Beardstown, Ohio, in the fall of 1832. Following their baptisms, disowned by their respective families, they left Beardstown with their infant and toddler sons to join the Saints in Kirtland, never seeing their origin families again. Margaret died of cholera before Peter's arrival in Utah.⁵ Shirts was a member of the exploring party that confirmed the existence of veins of coal in Cedar Canyon; he also helped construct the first blast furnace near Coal Creek. In later years, he was

*called by President Young to scout the different sections of the wild, [unmapped] localities to see where there was [arable] land and water, and report about how many families could be settled there. Because of his uneasy nature, and, too, that he didn't mind being alone, he is known in Church history as the "Old Daniel Boone of Deseret."*⁶

Members of the John Easton Company, known informally as the Scotch Independent Company, had arrived in Salt Lake on September 15, 1851. Led by 32-year-old John Easton, the fifty-member company had a truly distinguishing feature: all its men had been miners or metal workers in their native Scotland. Perceived as a timely and mi-

raculous blessing to the southern Utah Saints, the company was immediately sent south to bolster the Iron Mission.⁷ It was the origin of several prominent southern Utah families, including the Bullocks, Burts, Cooks, and Johnsons.

After the October conference, Smith began calling Parowan men with metal-working experience to move to the iron center—which he had named “Cedar City” because it was surrounded by an abundance of trees he mistook for cedars (they were actually junipers). He had dated letters in the spring of 1851, “Cedar City, Iron County,” even though he was still living in Parowan and there was as yet no “Cedar City.”⁸ At times called “Cedar Fort” or “Coal Creek,” the name of “Cedar City” would eventually stick.

Settling at Coal Creek

On November 3 and 4, George A. Smith led a party of men southwest from Parowan to a site he had previously designated



Peter Shirts

"Old Daniel Boone of Deseret"

Our family has a heritage of forgiveness and charity, taught and demonstrated by my second-great-grandfather Peter Shirts, who, after having his life threatened by Indians, came to feed and teach them. This occurred in 1865 on the Paria River in southern Utah. Brigham Young sent Peter, known as ‘Daniel Boone of the Desert,’ to raise a crop. He succeeded, and, wanting to reap the harvest, he stayed too late in the season to return home. He built a cabin front against the mountain by a spring of water and stored his crop in a granary dug into the mountain. During the winter, Indians laid siege, but Peter was secure. When they asked for food, he bargained that if he fed them, they must pull his plow in the spring. When a search party finally arrived, hoping to find Peter’s bones, they found him plowing instead, with Indians pulling his plow.”

—Linda Curley Christensen

at Coal Creek. Once arrived, the party—which included Smith’s young clerk, Henry Lunt, and surveyor William H. Dame—staked out a small fort and a large cattle corral, and Smith dedicated “the land, minerals, water, timber, and grass to the service of God in the manufacture of iron and machinery, etc. that our necessities might be supplied and the Territory built up.”⁹ Back in Parowan, Lunt was one of the first called to make the permanent move to the settlement on Coal Creek.¹⁰

Henry Lunt was born July 20, 1824, in Wrenbury, England, to an estate-owning gentleman-farmer. Henry remembered into adulthood a conversation between his parents he overheard as a child. His father had confessed doubts about the truth of the Church of England and had professed hope that his children would find “the divinely authorized church of Christ.”¹¹ And so in 1849, when

Henry learned that Mormon elders were in the area, he was determined to hear them preach. He was baptized that October, and immediately began making plans to emigrate to Zion. He left behind family, fiancée, and friends as he boarded the ship *Argo* in January 1850—and arrived in the Salt Lake Valley seven months later, on August 28. Just over a month after his arrival, he was in the Bowery during the October conference when the call was issued for volunteers to go to the Iron Mission. Single and with no particular ties, Lunt volunteered, joining the party of George A. Smith that December and later becoming Smith’s clerk.¹²

Some Parowan residents as well as new arrivals, including men from the Scotch Independent Company, were called to settle Coal Creek. As commander of the settlement company, Lunt left Parowan on the morning of November 10, 1851, taking eleven wagons and, according



to Lunt's journal, clearing a new road "nearly the whole of the way."¹³ After camping overnight at Summit Creek, on November 11 they were hit in late afternoon by a blinding blizzard blowing in from the south. Struggling forward the remaining distance, they took shelter on the north side of the Knoll,¹⁴ establishing a temporary camp a few hundred feet from the northeast corner of the fort site surveyed by Dame.¹⁵ Cedar City has celebrated its birthday on November 11 ever since.

David Bulloch, the seven-year-old son of James Bulloch of the Scotch Independent Company, later remembered that he and his father arrived at the temporary camp just as the wagon masters were lifting their wagon boxes off the running gears and lining them up side by side. A pile of brush was placed in front of each wagon to provide shelter and protect campfires. This was called the "wagon-box camp."¹⁶ Within a day or so riders and wagons were traveling back and forth to Parowan and Summit as men went for supplies and to visit their families.¹⁷

Work began almost immediately on a temporary stockade, a ditch to bring water from Coal Creek to the settlement, and a corral fashioned largely of driftwood. The

stockade—also known as the "picket fort," "first fort," or "compact fort"—was laid out in the northeast corner of the proposed fort (sometimes called the Old Fort) as surveyed and marked by Smith and Dame on November 3 and 4.¹⁸

By November 27, the stockade, ditch, and corral had been largely completed, and settlers were permitted to begin building their personal cabins inside the stockade. Soon, families began moving into their cabins, and with the coming of the new year, the wagon-box camp virtually disappeared. Many of the original settlers would live in the stockade for the better part of three years, but it shortly proved itself too small to accommodate all those being sent to Cedar City to manufacture iron.¹⁹

After calling Elisha Groves to preside over the Saints in Parowan and Matthew Carruthers to preside in Cedar City and to act as first mayor of the settlement, George A. Smith joined his family in Provo, Utah, where he had been called as president of the Utah Stake. Several weeks later, in early February 1852, Lunt wrote to Smith informing him of the

progress of the new settlement:

*Twelve months
have scarcely
elapsed since I had
the first interview
with you and came on
the mission to Parowan. Then
I knew but little what it was to
help build up our Heavenly Father's*

Kingdom in making new settlements, and now I [have led] a company myself to a large and delightful valley to form another new settlement. We have built a good corral and enclosed the fort. We have a bastion on each side of the fort and have one pair of double gates on the north side. We have all our cattle herded and corralled every night. Brother Carruthers has the faith and confidence of the Saints and peace is in our midst. We have not yet built the most important building, a meeting house, but are going to commence next week.²⁰

As Cedar City assumed its role as the center of iron manufacturing, Parowan's residents willingly assumed supportive roles—developing large farms, helping provide pasturage for the county's livestock, and building mills where shingles, pottery, furniture, and other goods were produced.²¹

Engraving by Clare Leighton



Charging and Tapping the Furnace

One of the men at the “wagon-box camp” was **James Whittaker**, who brought along his eighteen-year-old daughter Ellen as cook. The Whittaker family, converts from Lancashire, England, had been called by Brigham Young to help settle Iron County. Young Henry Lunt was immediately attracted to Ellen, “a fair-complexioned, small, and very pretty girl.” Soon recognizing that she was causing him to “forget about the fiancée he had left behind in England,” Henry joyously determined to propose to Ellen.²²

Henry and Ellen were married in Parowan four months later, on March 25, 1852. James Whittaker wrote in his journal that the ceremony began promptly at 11:45 and opened with congregational singing:

Before the ceremony we sang the 40th Hymn,²³ and after it we sang “Redeemer of Israel.” After the marriage they [the newlyweds] were blessed by the brethren with the richest of heaven’s blessings. We breakfasted with the John D. Lees and left Parowan. . . . Arrived at Cedar City at 4 o’clock when our ears were deafened with the cheering of the Saints and firing of guns. When we arrived at the assembly rooms there was a sumptuous feast prepared for about 150 persons.²⁴

Following the dinner, the men “were amusing themselves in the center of the Fort by running races, jumping, etc.”—and then “dancing commenced and was continued until four o’clock in the morning.”²⁵

During the weeks after his wedding, Lunt grew increasingly anxious as his fellow Saints remained preoccupied with building homes and establishing farms—all the while neglecting the iron works. Finally, in early June 1852, Lunt

Ellen Whittaker, “a fair-complexioned, small, and very pretty girl” soon helped Henry Lunt to “forget about the fiancée he had left behind in England.” Henry and Ellen were married in Parowan on March 25, 1852.



Replica of Deseret Iron Works. Photo courtesy Sherratt Library, Southern Utah University

exercised his leadership prerogatives by dividing work responsibilities and assigning workers to perform the labors best matching their skills. Those designated as farmers were instructed to unite in taking care of the fields, thus freeing the “iron men” to begin setting up the mill and making iron. The latter group made a monumental effort, clearing at least twenty miles of roads, hauling and stockpiling quantities of iron ore and coal, and constructing a furnace and attendant facilities and equipment. In spite of some disharmony among the iron men, given their differing backgrounds, they all worked hard to keep on task.²⁶

On September 29, the people gathered to watch the iron workers charge the furnace. They kept an all-night vigil for the first tapping of the furnace and shouted “Hosanna!” when they saw the stream of metal that became the first small bar of pig iron produced by the mission.²⁷ And yet Henry Lunt’s journal entry for that date evinces a sense of anticlimax if not indeed disappointment:

Tap[p]ed the furnace about Six oclock A.M. The Metal run out and we all gave three hearty cheers. When the Mettle was cold, on examination it was not found to be so good as might be wished and also of a very

*peculiar [grey] appearance. This was attributed to so much sulphur being in the Stone Coal.*²⁸

Nonetheless, this bar of pig iron was rushed to Salt Lake City where General Conference was about to convene. Rather than being denounced for its inferiority—as perhaps Lunt had feared—the pig iron was placed on the conference pulpit, displayed proudly as proof that the Iron Mission could succeed. Brigham Young was deeply moved by the faithfulness of the iron missionaries—and had already intuited that a greater investment would be required if the Mission were to move forward. Unknown to Lunt and his fellow iron missionaries, members of the Twelve were already in Europe recruiting Saints with iron-making experience and inviting wealthy British members to invest in what would become the Deseret Iron Company.²⁹

As 1852 drew to a close, the settlers were trying to replicate their success in producing even a small amount of iron. Assigned to manage their day-to-day activities, twenty-eight-year-old Lunt acknowledged feeling “a very heavy responsibility resting upon me in regard to the Iron works.”³⁰ On at least one occasion, as tensions erupted among supervisors, Lunt apparently warned them against “the common disease, viz: a swelling in the head.”³¹

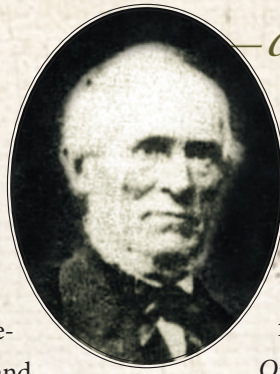


Moving To a New City Site

Within nine months of its construction, the initial stockade had become totally inadequate for the growing community, and it was difficult to defend. In October 1852, and under the direction of George A. Smith, surveyors marked out a replacement town site on the opposite side of Coal Creek and a half mile southwest of the initial stockade. This was called Plat A, and it featured large lots to accommodate fruit trees, gardens, and poultry. When Brigham Young issued General Orders in the face of Indian unrest during the summer of 1853, everyone in Cedar City was forced to move to Plat A and to assist in building an eight-foot adobe wall around its city square and adjacent lots. Iron making stopped while everyone worked on the fort wall.³²

While the first winter of Cedar City's history was relatively mild, that of 1852–53 was harsh. Other long cold winters occurred in 1854–55 and the two years following. During harsh winters, even the more fortunate settlers survived on the simplest foods—grain, potatoes, and squash. And for the impoverished settlers who also lacked shoes and sufficient clothing, *any* winter presented almost insurmountable challenges. Irish-English immigrants **Charles and Eleanor Turner**

Willden and their six children arrived in Cedar City on October 29, 1852, with few possessions and almost no resources. Their twelve-



—Charles William Willden

year-old son Feargus later remembered, “[Mother was] praying and hoping all the time that a thaw would come before her family would be in need, but a thaw did not come and our family was at the starvation point.” He further recalls,

On the 4th day of December father took [responsibility for] a [community] cow herd of about 2 to 3 hundred. Me and John, my [fourteen-year-old] brother, [were] sent out with them. . . . I was entirely bare footed and had been ever since I left . . . Council Bluffs.

*We kept the herd all that winter of 1852 and 1853 with Bran Bread to eat for one month and not plenty of that. In the Spring of 1853 I dug roots and eat hands full of grass to subsist on, to keep body and soul together. . . . This I had to do every day whether rains, hail wind or snow over hill, rocks, prickley pears, brush and many times snow very deep and cold. North wind blowing without any sunshine.*³³

In 1853, there were notable successes in iron making, but in early September, heavy canyon rains flooded the iron works, washing away piles of charcoal and lumber and damaging furnaces and machinery. Brigham Young directed that

operations be halted until the area was cleaned up, the damage repaired, and the furnaces rebuilt.³⁴ In early November, Brigham Young called **Isaac C. Haight** to take his family to Cedar



During harsh winters,
even the more fortunate settlers survived on the simplest foods—grain, potatoes, and squash. For the impoverished settlers, any winter presented almost insurmountable challenges.

City. In late November, Haight was elected general manager of Deseret Iron by his fellow shareholders.³⁵

A new Noble furnace was completed in September of 1854. Initial production from the new furnace was disappointing, but by the following spring, output was much better. During April 1855, ten tons of “good iron” were produced, nearly a ton of that total during a single twenty-four-hour period. This would remain the brightest hour of the Deseret Iron Company.³⁶

In his May, 1855 visit to Cedar City, Brigham Young directed the Saints to move their city and the iron works to higher ground in order to avoid catastrophe from another flood. Standing near what is now the intersection of 200 North and 300 East with his back to Coal Creek and looking west, he planted his cane in the ground and instructed the Saints to build south and west of that spot.³⁷

During that same visit President Young organized a new Cedar City stake, comprised of residents of Cedar City and smaller communities from Johnson’s Fort on the north to Santa Clara on the south; Isaac C. Haight was named as stake president. President Young also reorganized the former Iron County Stake as the Parowan Stake, incorporating

Parowan and Paragonah, where John C. L. Smith was retained as stake president. In 1858, and in the wake of Mountain Meadows Massacre, these separate stakes were dissolved and then reconstituted as the Parowan Stake, which eventually incorporated the Iron County wards of Parowan, Cedar City, Enoch, Paragonah, Summit, Kanarrville, and Newcastle—and the Washington County wards of New Harmony and Pinto—a stake enduring into the twentieth century.³⁸

The necessity of rebuilding and moving from what was now called the Old Fort (Plat A) to the “new city” discouraged the Cedar City settlers, as did another summer of drought in 1855. Many began to talk of leaving the settlement altogether, given that they would have to rebuild anyway. The population, which reached a zenith of 1,000 in the first months of 1855, began dropping. Still, many stayed,

Born in Wrenbury, England, **Henry Lunt** immigrated to Utah in 1850. He was the first person named to settle Cedar City and was the president of the company of 36 men and 11 wagons that first arrived here on Tuesday, November 11, 1851, in a blinding snow storm. Lunt twice served as the city’s chief executive officer, in 1852–1853 as presiding elder and in 1861–1867 when the title had changed to mayor. A farmer, stock grower, and merchant, he played a decisive role in all the city’s early pioneering activities—including building a stockade, constructing a fort, beginning the manufacturing of iron, and helping to establish homes. Henry Lunt exemplified the courage and dedication required of Cedar City’s first settlers.

Sculpture by Jerry Anderson located at 10 N Main St., Cedar City, Utah



determined to serve out their “missions” as they had been directed. And so when Church leaders began preaching “reformation” in the fall of 1856, they found a receptive audience in Cedar City whose women established a Female Benevolent Society patterned after the Relief Society of Nauvoo. It was the first religious women’s organization in Utah and aided the community in many ways.³⁹

But benevolence tended to go by the wayside as US President James Buchanan launched his Utah Expedition in 1857 and fear fueled the Utah War. George A. Smith, a beloved leader, was sent to southern Utah towns to deliver military orders to local commanders. Iron production was again halted, and military drills increased. The war hysteria intensified as stories spread of US troops coming up the Mormon Corridor from southern California and, more particularly, as rumors of animal poisonings, robberies, and murders were associated with the Fancher-Baker wagon train passing through the territory—and Iron County itself—in the fall of 1857. Impulsive, fear-bound decisions by local leaders led to the unthinkable at Mountain Meadows, a beautiful mountain valley forty-five miles west of Cedar City. The aftermath of the horrific violence against 120 defenseless people weighed heavily on Cedar City’s residents, and the emotional and spiritual scarring of all Iron County Saints, most of whom opposed the act, was deep and profound. In this setting, and after continual struggles to repair the furnace, starting and then stopping it several times between January and early October 1858, the settlers received word from Brigham Young to close down the Deseret



—Isaac C. Haight

Iron Company—to put everything in good condition, and “let it rest.”⁴⁰

The growing community of iron missionaries had seen modest progress over the previous six years. Iron had been produced, as had a variety of household implements, tools, machinery parts, and farm equipment. But the settlers also endured hardships, and, to be fair, the operations were doomed from the beginning, lacking the fundamentals of every nineteenth-century iron works: an accessible and consistent water supply, high-grade ore and coal, and the means of efficient distribution. Instead, the iron missionaries faced only interruptions and setbacks: the inconstancy of nature, harassment from aggressive Indian bands, furnace malfunctions, inconsistent chemical properties of the coal and ore.⁴¹

Most settlers stayed in Cedar City because they had been called by a prophet—and he had now released them. So they piled their furniture into wagons, rounded up their livestock, and moved on. Some had admired the valleys they passed through en route to Iron County and thus moved north to Beaver and Fillmore. Others went south or west to Arizona or Nevada. By 1860, just three years later, there were only 301 residents in Cedar City. Henry Lunt explained that those who remained were “persons who had no teams to take them away, and were thus compelled by their poverty to stay.”⁴² This was, according to Leonard J. Arrington’s history, “the low point of Cedar City’s community life”—and yet “somehow the citizens ‘girded up their loins,’ as the old Mormon hymn says, and found the courage to sustain themselves until new direction could be charted.”⁴³

The Second Founding of Cedar City

Some have wondered how Cedar City survived a mass exodus during the late 1850s, why it didn't become a ghost town like a number of other southern Utah mining communities. Much of the answer may be found in the character and faith of its pioneer settlers—and particularly the character and faith of those who remained—the 97 impoverished yet remarkable men and women and 203 children living in 47 of the humblest households in all the Utah Territory.⁴⁴ Nearly all of these had emigrated from their native Europe in response to a prophet's call—and once in the Salt Lake Valley, had obediently responded to a second call, often within days, to travel 250 desolate miles further south. As others loaded their wagons and turned their faces north or west, these 301 could only look heavenward for strength, for they had no teams to carry them away and no where else to go.

Rich in spiritual faith, however, and determined that their immediate situations would not keep them from the upright, cultured, and fulfilling lives they longed for, they did not despair. Instead, they created schools and taught their children to work and study; learned how to bring water to the parched but rich soil they had inherited; put aside ironmaking dreams and taught themselves how to raise prime livestock instead; fostered music, art, and drama; and nurtured faith through loving, sacrificial service.

From the first, they built and established schools. In the spring of 1852, within days of the completion of the temporary stockade, John Chatterley turned a duplex cabin into a school; other men helped him make seats and desks. Newspapers, hymnals, and scriptures (the Book of Mormon



*Knell Block is where Parowan Stake Academy was first held.
Photo courtesy Sherratt Library, Southern Utah University*

and the Bible) were the children's primers.⁴⁵ During the 1860s, three "day schools" were established, and by the 1880s the Parowan Stake Academy—located in Cedar City—was providing high school classes (and boarding) to all interested youth in the county. The commitment of the town's founding families to education was fittingly honored when Cedar City was chosen in 1896 as site of the Branch Normal School, the first state-supported institution of higher education south of the Wasatch Front.⁴⁶

The founders also carried with them deep traditions of choral and instrumental music, dance, and drama, the cultural inheritance of their homelands—England, Scotland, Denmark, Switzerland, and Wales. Especially in the beginning, they sang or danced as an escape from frontier poverty. But even then, residents experienced music and art on aesthetic levels. After attending a Sunday worship service in 1852, for example, Henry Lunt reported that "the choir sang most beautifully [:] for the first time they played their music which consisted of an Ophaclyde, Clarinet

*See background photos on pages 46–47 and 50–57
at anotherwalkinthepark.com
Iron Mountain District, Cedar City, Utah*



and Flute.”⁴⁷ At worship services and social gatherings, the southern Utah Saints sang hymns or songs from their homelands as well as new hymns by composers and writers living in Iron County: Richard Alldridge, John MacFarlane, and Joseph Cosslett (all in Cedar City), Thomas Davenport (Parowan), and Joel Hills Johnson (Johnson’s Fort). Community bands and choirs demonstrated a level of excellence and provided social opportunities beyond those known in many other western settlements.

The first dramatic play in the county was performed in the Parowan Council House in mid-1851. Cedar City’s first dramatic production was “Priestcraft in Danger,” performed by the James Whittaker family in 1852. The Cedar Dramatic Association was organized in 1854 in Plat A—the “Old Fort”—with 33 players and became an important source of public entertainment in the community. Indeed, it established early standards that matured through later high school and college stage performances, eventually culminating in the founding of the internationally known Utah Shakespeare Festival in 1961.⁴⁸

Most importantly, these remarkable founders of Cedar City left a legacy of rock-solid faith, an unyielding humility that championed optimism and hope and eschewed despair. This is the legacy of founders like Francis Webster,

who arrived in Cedar City with his wife Elizabeth and infant daughter Ann in early December 1856 with one of the last groups of iron missionaries to be sent from Salt Lake City. Webster, born in Norfolk, England, in 1830, embraced the Restored Gospel as a young man, working for several years to earn enough money to marry and to “travel to Zion” with his wife. Before sailing from England in May 1856, Webster paid for a team and wagon so that his now-pregnant wife would have a relatively comfortable trip across the plains. Arriving in Iowa, however, Francis and Elizabeth determined that, because they were financially able to do so, they would follow Church leaders’ directions to donate their team and wagon to those without funds and would travel by handcart instead; according to Francis’ private note to himself in his journal, their sacrifice enabled nine additional persons to cross the plains. Francis and Elizabeth were assigned to the Edward Martin Company and, together with Elizabeth’s parents and younger brother, embarked on their long trek sharing a single handcart. All five survived and were joined en route by a sixth, Ann Webster, born September 27. Following the late-October rescue of their company, they arrived in Salt Lake City on November 30. Two days later, the small family left for Cedar City where, as Chad Orton writes, “they lived the remainder of



Richard Harrison

Iron Works superintendent. Sculpture by Kreg Harrison, located at 57 N Main Street, Cedar City, Utah

For nearly a year the settlers of Cedar City labored to establish a new iron foundry on the banks of Coal Creek. . . . As the sun came up over the mountain ridges on September 30, 1852, Richard Harrison proclaimed that the time had arrived and ordered an ironworker to take a pole and tap the furnace. As he did, a small stream of molten iron came belching out. The crowd began to dance and cheer, shouting “Hosanna,” as the first iron poured from the furnace. Before nightfall, Harrison and three others were on their way to Salt Lake City to carry the good news and a bar of pig iron to Brigham Young.

their days.” Indeed, Francis Webster is the man who, in 1904, two years before his death, stood in a Sunday School class and declared, speaking for himself and other Iron County handcart survivors, “Every one of us came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.” To his own question, “Was I sorry that I chose to come by handcart?” he responded with a resounding “No. Neither then nor any minute of my life since.”⁴⁹

The iron missionaries who remained in Cedar City and reinvented themselves and their community might have asked themselves a similar question about the Iron Mission: “Am I sorry that I was called to participate in a failed experiment?” And as Morris and Kathryn Shirts point out, the settlers’ answer would have been an equally resounding “No!”:

*The integrity and religious commitment of each iron worker was refined and tested through adversity no less than the iron they smelted. The furnace smoke rising to the sky above Coal Creek represented for them as much a burnt offering, and just as demanding a sacrifice, as the smoke rising above the temple altar in the Hebrews’ promised land. The smelting and purifying of iron stood as a daily symbol of the spiritual purification and character refinement that each pioneer experienced by putting aside his or her personal interest to establish a modern-day Zion.*⁵⁰

From the disappointments of the late 1850s, Cedar City’s founders rose, phoenix-like, demonstrating remarkable resourcefulness and hope as they

MONUMENTS AND MARKERS

The Old Sorrel Statue

Southern Utah University Campus, 351 W Center Street, Cedar City, Utah

In the annals of American higher education, there may be no more dramatic school founding than that of Southern Utah University, nor a more striking example of commitment to education than that of Iron County’s early pioneers. The first State Legislature following Utah’s statehood authorized a branch of the state’s teacher training school to be located in Southern Utah, but the community so selected would first be required to deed to the state fifteen acres of land and construct on that site a college building designed by the state architect.

When named in 1897 as the site of the new Branch Normal School, Cedar City was a community of fewer than 1,500 people, primarily of English, Welsh, and Scottish descent. After the community gave the state title to the land and plans arrived for the new building, Cedar City’s leaders concluded that, at that particular time, constructing such a large building was beyond the town’s capacity. Instead, they would house the academy in an existing building downtown—and in September 1897 classroom activities began.

School had been in session for only two months, however, when Cedar City was thrown into a great crisis. The payroll submitted to the state by the school was refused by the Utah Attorney General who ruled that neither

the size nor location of the downtown building complied with the law requiring classes to be taught in a building of particular size on land deeded to the state for academic use. The attorney general further ruled that if the school were not erected by the following September, it would be built in another community.

The immediate task of paying the teachers was resolved through a bank loan secured by three Cedar City families who mortgaged their homes to guarantee payment. The other task, erecting the large building on Academy Hill, proved extremely difficult. The projected cost of the building was equivalent to the town’s total business activity for an entire year, and the construction process would involve a continual fight with the mountain snows to secure necessary lumber. Nevertheless, a building committee was appointed to which the citizens of Cedar City pledged both public and private resources. The committee was forced to dig deeply into both.

On January 5, 1898, the first band of men left Cedar City for the mountain sawmill 35 miles away (near present day Brian Head)—the first of many bands who faced bitterly cold mountain weather in order to cut and haul logs and thus supply wood for the new building. These men, and others that followed them, worked in temperatures dropping

as low as 40 degrees below zero. To protect themselves from the biting winds they tied gunny sacks about their waists and legs. Each band of workers was divided into groups. Some cut logs, some were sawyers, some planed logs into lumber, and others hauled the lumber from the mill. It took two and a half days to get a load of lumber down from the mountain tops to Cedar City.

Engulfed by a record snow storm as they returned to Cedar City, men in the initial band were forced to wade through snow drifts as deep as fifteen feet and as long as a modern football field. An old sorrel horse, placed at the vanguard of the party, is credited with saving this initial expedition. He pushed and strained against the snow, throwing himself into the drifts again and again until they gave way. Then he would pause for a rest, sitting down on his haunches the way a dog does. And then he was up and pushing again through the snow.

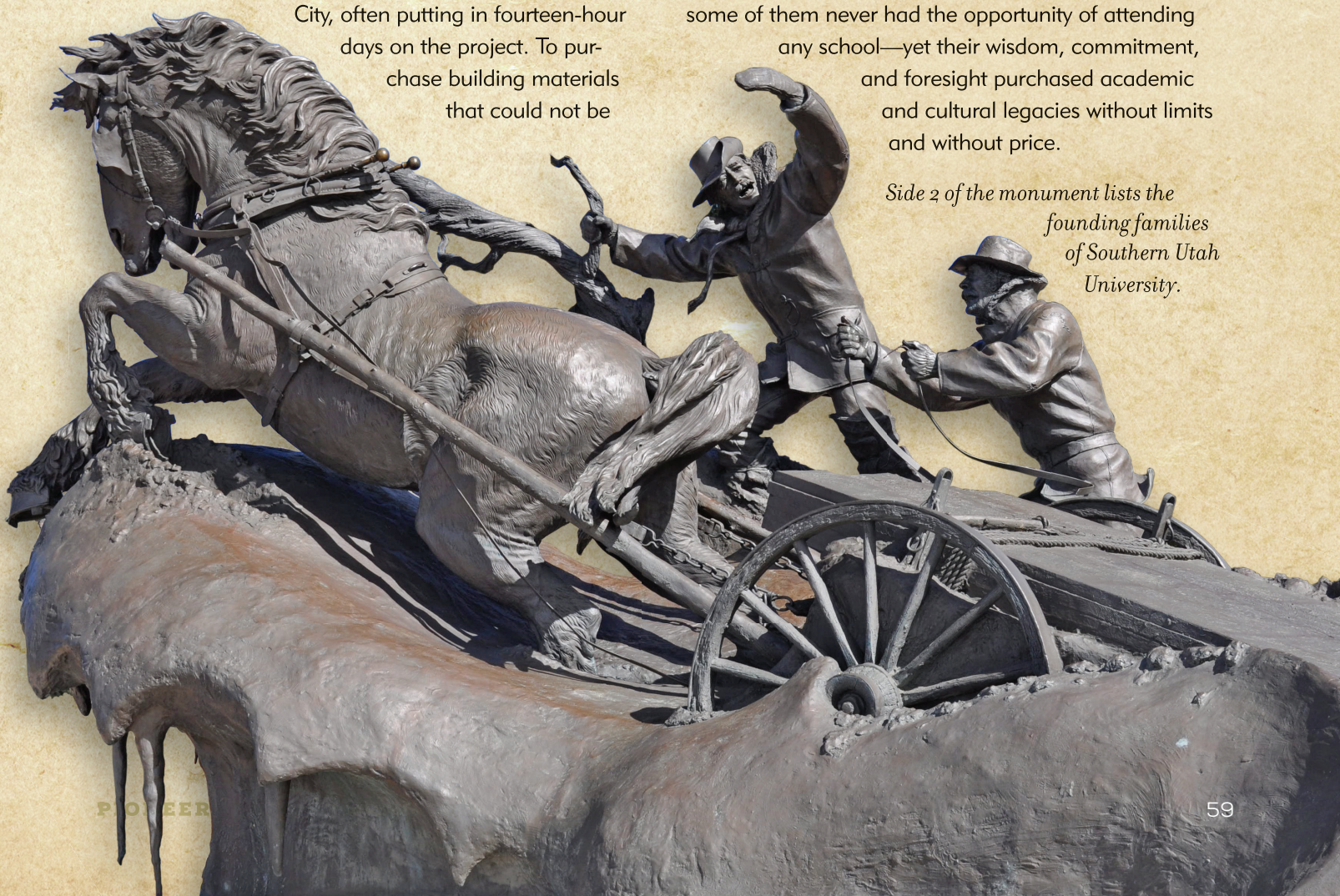
From January through July 1898 the mountain workers kept up their labors. When heavy snows kept provisions from reaching them, they subsisted on a diet of dried peaches. In the meantime, bricks for the building, over 250,000 of them, were made by a corps of people who remained in Cedar City, often putting in fourteen-hour days on the project. To purchase building materials that could not be

made locally, some citizens donated their stock in the Cedar City Co-op; residents of nearby Enoch willingly sacrificed their shares in the cooperative cattle company. One local family donated the siding off their barn, another gave the lumber they had purchased to add a kitchen to their home. Still others gave prized wood that had been saved for coffins.

When September 1898 arrived, Old Main was nearly completed, housing a large chapel, a library and reading room, a natural history museum, biological and physical laboratories, classrooms, and offices. It stands today at the end of the Founders' Walkway, directly east of the Old Sorrel statue. Just as the school's name has changed over the years, becoming the Branch Agricultural College in 1913, the College of Southern Utah in 1953, Southern Utah State College in 1969, and finally Southern Utah University in 1991, Old Main has been remodeled several times, but its exterior walls symbolically remain the original ones constructed in 1898.

Iron County's first school of higher education was literally torn from southern Utah's mountains, shaped and polished by hardy, rough-spoken, and self-sacrificing men and women who would never attend it. Indeed, some of them never had the opportunity of attending any school—yet their wisdom, commitment, and foresight purchased academic and cultural legacies without limits and without price.

Side 2 of the monument lists the founding families of Southern Utah University.



reshaped their community and lives and as they deliberately and prayerfully made their desert blossom. Cedar City itself is a monument to their undying faith in God and their indestructible pioneer spirit. ▣

1 John Urie, "History of Cedar City," handwritten manuscript (1880); transcribed in Evelyn K Jones and York F. Jones, "Mayors of Cedar City," typescript (1986), 468–478; SUU Digital Library, *Mayors of Cedar City*; the quotation is from p. 468.

2 Janet Burton Seegmiller, *A History of Iron County: Community above Self* (Salt Lake City: Utah State Historical Society, 1998), 41–2.

3 Seegmiller 52, 53.

4 Alternately spelled *Schurtz* or *Shurtz*—but the family prefers the Anglicized spelling since that was what Peter himself used.

5 Morris Shirts, "The Baptism of Peter Shirts" (1974), PDF, *FamilySearch*, 9–13; see 12–13.

6 Ambrose Shurtz, "A Historical Sketch of

Peter Shirts" (1958), PDF, *FamilySearch*, 14–21; see 16.

7 Morris Shirts and Kathryn Shirts, *A Trial Furnace: Southern Utah's Iron Mission* (2001), 142–150.

8 William R. Palmer, "Forgotten Chapters of History." 1: 44, November 4, 1951. 2. SUU Special Collections

9 Urie, "History of Cedar City"; reprinted in Jones 473.

10 Ibid.

11 Evelyn K. Jones, *Henry Lunt: Biography and History of the Development of*



Southern Utah (Provo: BYU Family History Copy Center, 1966), 1–2, 4; the quotation is from 4.

12 Jones 4–5, 13, 19.

13 Quoted in *Shirts and Shirts* 151.

14 The Knoll is a prominent city landmark located in northern Cedar City just east of present-day Cedar City Hospital and about one mile north of the current city park. A true knoll, it is entirely surrounded by the valley floor.

15 *Shirts and Shirts* 149–52.

16 *Shirts and Shirts* 163–4, 167–8.

17 *Shirts and Shirts* 156. A list was compiled by John Chatterley of the people he remembered as Cedar City's "First Settlers," and it includes 33 men, 26 women, and 55 girls and boys who arrived between November 11 and December 31, 1851.

18 *Shirts and Shirts* 163–68. Period sources differ as to the true measurements of the initial stockade, it was apparently between fifty and one hundred yards square. The Old Fort was surveyed at nearly a half-mile square, and the settlers initially planned to attach an enormous public corral along its south side. Perhaps

somewhat predictably, the Old Fort was never built.

19 *Shirts and Shirts* 170–71.

20 Henry Lunt to Geo. A. Smith, 4 Feb. 1852; quoted in Jones 69.

21 *Shirts and Shirts* 217–8; Seegmiller 75, 181–2, 267.

22 Rodney G. Dalton, "The History of the Whittaker Family from Lancashire, England" (2010), *FamilySearch*; Jones 73.

23 May possibly reference John Wesley's "Sing to the Great Jehovah's Praise" from the 1841 edition of Emma Hale Smith's



The Cedar City Rock Church

Tudor trim and Swiss-works clock tower. Painting by Roland Lee.

The Cedar City Rock Church was built in 1931 on the northeast block at the intersection of Main Street and Center Street. This entire block was originally owned by the LDS Church, and during the decades following Cedar City's founding, a meeting house (replaced by the tabernacle), a tabernacle (torn down in 1932), and a tithing office were located there. The Rock Church is now the only LDS building within this block.

The construction of the Rock Church was and still is unique to this area and to the LDS Church. It was built entirely by Church members and exclusively of area materials. Even the beautiful wood benches, tables, stair railings and doors

were made from local juniper trees (local Saints cut the trees in the winter time so that the sap content would be lower). The iron light fixtures, which are the originals, were made from iron mined in Iron County. The exterior stones—including both silver and copper ore—were hauled from southern Utah, Jacob's Lake in Arizona, and Pioche and Penaca, Nevada. Master stone masons from Germany laid stones out on the ground to finalize designs before mortaring stones to the building's exterior.

The Rock Church is a monument to the commitment of Depression-era Saints in Cedar City—and a rich measure of their sacrifice and love. ▣

A Collection of Sacred Hymns, but more likely points to Wesley's "Who Are These Arrayed in White?" as transcribed in one of the 1845 US printings of the *Manchester Hymnal*: "What [*sic*] are these array'd in white, / Brighter than the noon-day sun? / Foremost of the sons of light; / Nearest the eternal throne? / These are they that bore the cross; / Nobly for their Master stood: / Sufferers in his righteous cause, / Followers of the dying God."

24 James Whittaker, "James Whittaker Diary, 1851–185," photocopy, MSS 7440, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah, entry for Thursday, 25 Mar 1852; quoted in Jones 73–5. According to Whittaker, it took just over two and half hours early that same morning for the wedding party to travel the twenty miles from Cedar City to Parowan.

25 Whittaker, Thursday, 25 Mar 1852; quoted in Jones 74.

26 Shirts and Shirts 223–9.

27 Shirts and Shirts 245.

28 Lunt, "Life," 30 Sep 1852; quoted in Shirts and Shirts 246.

29 Shirts and Shirts 251–6.

30 Lunt, "Life," 16 Dec 1852; quoted in Shirts and Shirts 299.

31 Henry Lunt to George Albert Smith, 7 Mar 1853; published in *Deseret News*, 3 Apr 1853, p. [3]; quoted in Shirts and Shirts 299.

32 Shirts and Shirts 285–92.

33 Feargus O'Connor Willden, "Biography of Feargus O'Connor Willden," photocopy; in Shirts and Shirts 297–8. A version of this history is available online at *Find-A-Grave*.

34 Seegmiller 323.

35 Shirts and Shirts 345–6.

36 Seegmiller 323–4. The only known surviving casting of the Deseret Iron Company is a large "school bell" made during the twenty-four-hour period referenced; this is the same community bell displayed at the Frontier Homestead State Park today.

MONUMENTS AND MARKERS

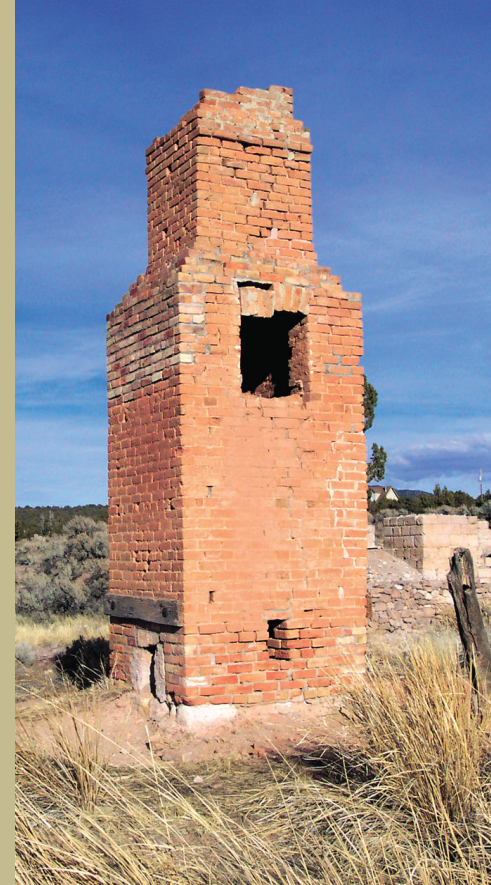
Old Iron Town

Ruins are found on Iron Town Road, which intersects Utah State Route 56.

A marker is mounted on the side of one of the kilns that produced charcoal to fuel the blast furnace.

Established 1868 by Ebenezer Hanks and others who organized the Great Western Iron Manufacturing Co., a cooperative enterprise. Officers were E. Hanks, President; Homer Duncan, Vice President; and Seth M. Blair, Secretary. Eight hundred pounds of iron of good quality were produced every eight hours, the plant running day and night.

The enterprise was taken over in 1883 by the Iron Manufacturing Co. of Utah, with George Q. Cannon, President; Thomas Taylor, Vice President and Manager; and John C. Cutler, Secretary. A railroad was moved here from Nevada to haul coal from Cedar Canyon to "Little Pinto," the name given this townsite.



37 Seegmiller; Shirts and Shirts 372–3.

38 Seegmiller 267; Shirts and Shirts 371. When John C. L. Smith died unexpectedly in 1855, William H. Dame was called to succeed him.

39 Shirts and Shirts 372–3, 377; Seegmiller 64.

40 Ronald W. Walker, Richard E. Turley Jr. and Glen M. Leonard, *Massacre at Mountain Meadows* (2008), 210–16; Seegmiller 66–9; Shirts and Shirts 387–96; 417–8.

41 Shirts and Shirts 345–6.

42 Jones and Jones, *Mayors of Cedar City*, 494.

43 Leonard J. Arrington, "Cedar City—the Building of a Community," in Evelyn K. Jones and York F. Jones, "Mayors of Cedar City," typescript (1986), 488–501; SUU Digital Library, *Mayors of Cedar City*; the quotation is from p. 494.

44 Shirts and Shirts 397; Seegmiller 74.

45 See "Feargus O'Connor Willden," biography, at *Find-A-Grave*.

46 Seegmiller 190–219. Subsequently known as the Branch Agricultural College and the College of Southern Utah, this school is now Southern Utah University.

47 Quoted in Jones, *Henry Lunt*, 84. *Ophaclyde*: more accurately, *ophicleide*, a nineteenth-century eleven-key brass instrument similar to the tuba and based on the French *gautrot*.

48 Seegmiller 249–59.

49 See Chad M. Orton, "Francis Webster: The Unique Story of One Handcart Pioneer's Faith and Sacrifice," *BYU Studies* 45:2 (2006), 117–40.

50 Shirts and Shirts 418–9.



Old Iron Town, originally Iron City, is now a ghost town located in Dixie National Forest, about 22 miles (35 km) west of Cedar City. The settlement was founded in 1868 as a second attempt to mine iron from Iron Mountain after a disappointing yield from the iron works built in Cedar City. The Iron Town colony lasted until 1876, when strife from the Edmunds–Tucker Act and the Panic of 1873 forced its closure. Today, the ruins feature a preserved beehive style charcoal oven and a furnace known as an “Arastra,” which prepared sands for molds. Parts of the original foundry remain, including the chimney. The site was fenced off by the Sons of Utah Pioneers and added to the National Register of Historic Places on May 14, 1971, as Old Iron Town.

See “Old Iron Town, Utah” at Wikipedia.





Return of the Cows to Meadow,
by José Miralles Darmanin



SUMMIT

*"Where pure breezes
blow and clear
streams let's flow"*

by Keith Lawrence
Pioneer Editorial Board

Of the original settlers called to establish Parowan's "Iron Mission," many were experienced miners. But others had been called to southern Utah to help support their fellows by raising crops and livestock. Thus, soon after the construction of Parowan's first "Iron Mission" fort, an explorer party was sent out to locate appropriate herding grounds, or areas where sheep, cattle, or other livestock could graze under the watch of herders. One of the most promising herding grounds was discovered about seven miles west of Parowan at Summit Creek, a small tributary of the Little Salt Lake.

At the conference of the Parowan Stake held in Cedar City on November 21, 1853, Elders Erastus Snow and Franklin D. Richards directed that a fort be established at Summit Creek. As local leaders discussed the matter following the conference, however, it was determined that the still-unfolding Walker War made such an endeavor unsafe at that time, and so the settlement of Summit Creek was postponed for more than four years—when Samuel Taylor Orton became the site's first settler in the spring of 1858.

Samuel Orton was born in Carlton Hill, Nottinghamshire, England, in 1832. In 1855, missionaries from Utah explained to him the restoration of Christ's gospel, and he was baptized. The following March, he sailed for the United States. Following his arrival in New York, he made his way westward, working odd jobs

to earn enough money for supplies. He traveled west in the Bunker Handcart Company and arrived in Salt Lake in early October of 1856.

Later that same October, Orton left Salt Lake Valley bound for southern Utah with the Joel Hills Johnson family, the original settlers of Enoch. After their arrival at what was originally called Johnson's Fort, Orton worked on Johnson's farm for eighteen months. Then, in the spring of 1858, as Orton later wrote, "I moved to Summit Creek and took up a ten-acre farm" and "commenced to keep house for myself." He was soon joined by "seven other brethren," all of them

apparently single at the time.¹ While the creek at Summit was small, and while irrigation turns had to be carefully coordinated, the small settlement was proving successful as the settlers turned the soil and planted crops. Orton had a remarkable experience in May or early June of 1858, one that apparently occurred near the current Summit Cemetery:

One day while I was plowing in the field, my oxen stopped suddenly, and refused to go any further. No amount of persuasion, coaxing, or whipping did any good. So I finally unhitched and went home. The next day I started again, and when I got to that same

Samuel T. Orton

Samuel Orton's own history records that he and other members of the Bunker Handcart Company "got along very well" until they were within about 250 miles of the Salt Lake Valley. Then, he said, "our provisions began to get very low"—and company members were rationed "about one-fourth pound of flour per day." He soon became "very weak and sick," and, leaving his handcart to the care of another company member, he "traveled behind the company" in an effort to recover. He declared:¹

I was so sick I thought I should die, and I asked the Lord that I might die. All at once a voice spoke to me as plain as I ever heard a voice in my life and said, "Sam are you here?" I turned around and answered, "Yes," but could see no one. Which surprised me very much. But it set me to thinking, why was I here? Why had I left my home and friends? What did I expect to see when I got to Salt Lake? I made up my mind if the Father and Son did appear to the Prophet Joseph Smith and revealed this gospel unto him, and if Brigham Young



was his lawful successor, (being young in the gospel) I would like to see a halo of light around the head of Brigham Young like that seen in pictures of the Savior. While thus thinking, I gained strength and my sickness left me. I caught up to the Company, took hold of my handcart, and all that I had been thinking of left me. All this passed from my mind until we reached Salt Lake City on the 5th of October. The next morning I went to [General Conference] meeting in the old Bowery and took my seat . . . Then I heard the same voice that spoke to me on the plains. It said, "Sam." I turned around to see who was speaking to me, but saw no one. Then as I turned around toward the stand I saw President Young, sitting there with a halo of light around his head, as I had asked for on the plains, and the same voice . . . said, "Now, Sam, if ever you apostatize, here is your condemnation." ❏

¹ Samuel T. Orton, "The Testimony of Samuel Taylor Orton," handwritten ms. in the possession of descendants of A. Hills Orton, youngest son of Samuel; transcript available online at *FamilySearch*. See also H. Ivan Dalley and Howard N. Dalley, "History of Summit," privately printed (Cedar City, Utah, 1967), 2.



Illustration by Scott Snow

place, they again refused to go, so again I went home. The third day, I went again, determined that nothing would stop me from my work. But when we got to that same place, again I was stopped, and I was rather provoked. So I went up to see if I could persuade them to go by leading the leaders. What was my surprise, when I beheld a great battlefield, with men fighting hand to hand. I recognized at once the Nephites and their brethren the Lamanites, that I had read about in the Book of Mormon. I was convinced that we were standing on the battleground where they had had a great battle. After the vision passed, my oxen plodded along without any further trouble.²

After enduring his first winter in Summit in a dugout he fashioned in the fall of 1858, Orton built a modest cabin the following spring. That same spring, the men at Summit Creek were joined by three families from nearby Johnson's Fort. In November 1860 Orton married Julia Johnson, the daughter of Joel H. and Susan Bryant Johnson, and they would eventually have twelve children, only four of them surviving to adulthood. In 1866, after Orton endured a three-month stint with a company of fifty men called to "fight Indians" along the Sevier River in Sanpete County, he and his wife determined to move to Parowan, where they lived the remainder of their lives.³

The families who moved from Johnson's Fort to Summit Creek were those of two brothers, **William and James Dalley**, and of Laban Morrill, the Dalleys' best friend. The Dalley brothers and their families would become the first permanent residents of Summit. William and James and their siblings and widowed mother were

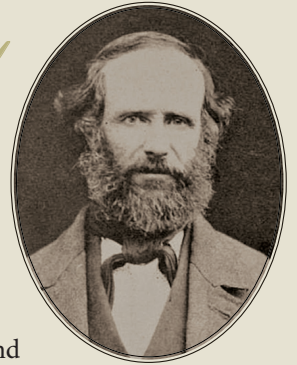
converts from Leominster, Herefordshire, England. At the ages of 11 and 10, respectively, William and James became the oldest males in the family when their father died in an accident. They began working to help support their mother and siblings, with William being apprenticed to a tailor and James to a brick-maker.⁴

—*William Dalley*

William sailed to America in advance of his family, arriving in 1846. His mother and siblings left Liverpool in February 1848 aboard the ship *Carnatic*. As it approached the Bay of Biscay, the ship encountered "a terrific storm" and was driven towards a dangerously rocky section of the French coast, becoming "caught between two large rocks." Fearing they would be wrecked, the ship's captain took measures to secure the vessel while Franklin D. Richards, president of the Mormon company aboard the ship, directed the Saints to gather for prayer; they were joined by Captain McKenzie and other crew members. As their prayer ended, the ship gave a "tremendous lurch" and was loosed from the rocks, undamaged. McKenzie told the Saints several times during the voyage that he would never forget the "Mormon prayer" that saved his ship.⁵

By 1852 all of the Dalley family had emigrated to Utah, settling first in Draper and then in Pleasant Grove. William and James and their families left northern Utah permanently in the fall of 1854, accepting a call to help establish Johnson's Fort as part of the Iron Mission. Arriving at Johnson Springs on December 15, the families built small cabins and then assisted with construction of the Fort, a project shared by about 45 other families and requiring most of the next year to complete. The Dalley brothers and their growing families remained at Johnson's Fort for just over four years, helping plant orchards and fields and build pasture fences. In the spring of 1859, both brothers moved to Summit Creek to begin farming land that they had previously purchased there.⁶

Given that occasional "Indian troubles" endangered Mormon settlers in Iron County, the Dalley brothers, along with Sam Orton and a handful of other men, began



Summit

The highest point or part

(as of a hill);

The apex of attainment;

To fulfill.

The name itself denotes

Where I should be—

Forbearers' line of travel to

The high degree.

—*Howard N. Dalley*

Composed for the 100th anniversary of the founding of Summit, Iron County, Utah. (Howard Dalley was a grandson and a grand-nephew of William and James Dalley)



William and Mandana Hillman Dalley home in Summit, Utah at FamilySearch, online

building an adobe fort—or small bastion—surrounded by a lava-rock wall. Although the small bastion was completed enough to be used, the wall never was—largely because of the Saints' increasing willingness to follow Brigham Young's counsel to befriend native peoples instead of fighting them. In late 1859, Summit Creek inhabitants sent a letter to Brigham Young pleading for additional settlers to be sent to them—preferably settlers with farming, dairy-operating, or herding skills—so that a viable, self-sustaining community could be created. President Young agreed, calling several additional families to help settle Summit Creek, including those of Edward Davis, Thomas P. Smith, John Allen, John Winn, and Thomas Winn. These were shortly joined by the families of Sylvanus C. Hulet (who was Edward Davis' brother-in-law), King Johnson, Samuel Haycock, James McCarty, Michael Stoker (brother-in-law of Edward Davis and S.C. Hulet), "Doc" Kenner, Charles Pinney, Edward Dalley (a brother to William and James), Oliver Pierson (an eccentric bachelor who lived in a dugout with his chickens), and William O. Orton (who married Sarah Ann Dalley, daughter of William and his wife, Mandana).⁷

As settlers arrived, they were deeded a "city lot," usually three to five acres, on which to build dwellings and plant orchards. Each family could also file on one "field lot," or agricultural plat, north of town; all these were equal in size. The limited waters of Summit Creek were divided into shares, and as the number of families increased to twenty and beyond, water was increasingly valuable. "Irrigation turns" were established for field lots; families were assigned specific Saturday times for "city lot" and garden irrigation. From the beginning, water rights and irrigation turns were often the cause of bickering and disputes among town citizens—and sometimes the basis for fistfights.⁸ In the hot summer months, creek flow slowed noticeably, and culinary water had to be hauled into town daily from the spring at the mouth of Summit Canyon. Members of the Quorum of the Twelve who visited the town in its early years promised the settlers that the flow from the spring would increase if they would live righteously—a promise that was subsequently fulfilled.⁹

Summit's founders—like those of most Mormon pioneer communities—were determined to provide their children a sound education. This helps explain why the

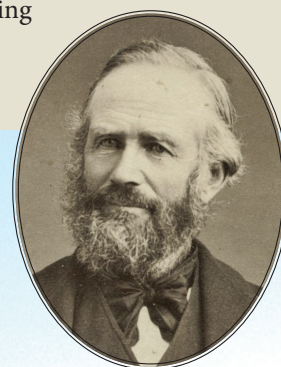
first public building erected in Summit Creek—other than the abandoned fort—was a one-room public schoolhouse built on what was called the Public Square. Each side of the Public Square measured one-half a city block; its northwest corner contained the never-completed wall surrounding the abandoned fort. On the east and south, respectively, it bordered present-day Center Street and 100 South. The log school house served as a general public meeting place, and Sunday Church meetings were held there, together with weekday dances, socials, and other activities. Thursday-evening Fast Meetings were also convened in the one-room school. This structure was replaced by a larger log schoolhouse in 1871; like its predecessor, it also served as a general public meeting place. About 1883, a still-larger concrete schoolhouse was constructed; it was replaced by a brick schoolhouse in 1931, but within five years the brick schoolhouse was closed, and all Summit children were subsequently bused to Cedar City schools.¹⁰

Like the early Saints in nearby Parowan, most of those in Summit farmed and raised livestock. By the 1870s there were enough sheep to produce virtually all the wool needed by the community, and the surplus was traded or sold. Like their peers elsewhere, women in Summit carded wool into yarn,

knitted stockings and sweaters, milked cows, raised chickens, preserved meats and fruits, and made butter, cheese, candles, hominy, starch, and soap.¹¹ “All this,” Susannah Dalley Armstrong remembers, “after sitting up all night to do the necessary sewing for the large and growing family, longing in their souls for a few minutes’ time to read something, or to have something to read besides the Bible.”¹²

Following the passage of the Edmunds-Tucker Act in 1882, federal efforts against polygamy were intensified. By the mid-1880s, anxious to make examples of Mormon scofflaws, federal marshals stepped up their efforts to apprehend and incarcerate men living in polygamous relationships. In March 1887, after having tried for many months to do so, marshals succeeded in arresting James and William Dalley, escorting them to Beaver for trial. One plural wife of each man was subpoenaed, as were several children—at least one child by each plural wife. Susie (Susannah), a daughter of James and his third wife, Threne, asked her father what she should say to the judge when asked to give her testimony. “Tell the truth,” he answered. “It will do no good to say anything else, as I intend to plead guilty,

—James Dalley



James Dalley granary, Summit, Utah.

Photo by Benjamin J. Lawrence. 69

which is what the picked jury will decide, anyway.” The two men were incarcerated at the prison in Salt Lake from late March until late August and fined \$300 each. At the end of their term, they took the train to Milford—and then traveled by carriage from Milford to Summit. “The whole town turned out,” James’ daughter Susie remembered, “and made a holiday of their return.”¹³

In early 1860, William Dalley had been sustained as the initial Presiding Elder of the Summit Branch, Parowan Stake, a position he held for the next nine years. In 1871 Edward Davis was called as the second Presiding Elder of the branch in Summit, and William Dalley and James Dalley served as his counselors. Following Davis’ unexpected death in 1873, his brother-in-law, Sylvanus Hulet, who had only recently moved into the community, was called as Davis’ replacement. When a new church building was dedicated in July 1877 and the Summit Branch became Summit Ward, Hulet was sustained as its first bishop.

Sylvanus Cyrus Hulet and his wife, Catherine Stoker, were early converts who met and fell in love in Mt. Pisgah, Iowa, where they lived temporarily before coming to Utah in 1850. They settled in Springville, feeling they were finally home. A test of faith came in 1861 when they and their six young children were called to sell their farm and travel south to help settle St. George.¹⁴ Catherine later told her children that their father “often groaned in his sleep” after receiving this call, “but never once complained.”¹⁵

About 1870, Sylvanus purchased farmland and a city lot in Summit Creek. For the next two summers, he and his older children made a number of trips between St. George and Summit—using a team and wagon—to plant and harvest crops in both locations. In 1872, Erastus Snow released Sylvanus from the Dixie Mission, and the Hulets and their youngest, yet-unmarried children moved permanently to Summit.¹⁶

In March 1878, when the first Relief Society was organized in Summit, Catherine was called as its president, serving faithfully for the next four and a half years until her death in November 1882.¹⁷ Shortly after Catherine’s death, Sylvanus hired Elzina Miller, a young woman from Parowan, to help care for his home and the three teen-age children still living there. He and Elzina soon fell in love and were married just three months later in March 1883.¹⁸

Eliza Ellen, the eldest biological daughter of Sylvanus and Elzina, described her father as a “careful, thrifty, hard-working man who couldn’t stand to see anything wasted.”¹⁹

Children growing up in Summit during the late nineteenth century were “taught to work,” generally “taking turns helping with the various chores and duties, both indoors and out.” Given that there were “no modern conveniences, there was always plenty to do.” Summit’s families would often hold “carpet-rag bees” or “apple bees,”



Sylvanus Cyrus Hulet Home: above, circa 1904; below, current



Photo by Benjamin J. Lawrence

where older children and teenagers, male and female, “were invited together to sew carpet rags, or to peel and cut apples to put out to dry.” Such gatherings were “social events that the youth looked forward to.” In the summer there were outdoor dances, preceded by “children’s dances” for younger residents. In the winter, young people or adults gathered at one another’s homes for group games, and popcorn and homemade candy were served.²⁰

Nineteenth-century Summit residents were by no means wealthy in material things. Money was always tight; “toys and playthings were scarce.”²¹ But because dairy products were plentiful and most residents cultivated bees, residents bragged that they “dwelt in a land flowing with milk and honey”—and that the millionaires enjoyed no better air or water than their own. True, limited opportunities

and limited water have always been the community harbingers: Summit’s population now is little different from what it was in 1890.²²

From its settlement forward few of Summit’s young residents have chosen to remain there. But since the 1860s Summit has prided itself on its human exports, producing men and women of capacity and stature—civic leaders and directors of volunteer endeavors; school board presidents and countless teachers; professionals in education, law, business, and medicine; many with careers in music and the arts; missionaries to every continent of the globe; and hundreds of men and women who have given lifelong service to the Church. These qualities, residents insist, come from a unique quality of the town. Though not necessarily related by blood, its residents have always considered that they constitute an extended family. As in all families, there are squabbles and disagreements. But each child who has grown up in Summit possesses the gift of knowing they are loved and supported by everyone in town, and they carry with them into the larger world the stories, spirit, and faith of the men and women—past and present—that they know and love in turn. ▣

MONUMENTS AND MARKERS

Sylvanus Cyrus Hulet

1826–1901

A convert of 1831

Utah Pioneer 1850

Settled in Springville

Called to the Dixie Mission 1861

Moved to Summit 1872

Children by Catherine Stoker:

John Riley, Barbara Adlinda,

Sylvester Silas, Emma Tryphenia,

Luella, Sarah Ann, Sylvanus Cyrus,

Cathryn Melissa, Charles Franklin,

Oscar Willard

Children by Eliza R. Miller:

Nora Dean, Minnie Elzina,

Eliza Ellen, Theresa, Cora

Daughter by Elizabeth Dalley:

Emma Wright

Location: 25 Main Street, Summit, Utah

Photo by Benjamin J. Lawrence



1 Samuel T. Orton, “The Testimony of Samuel Taylor Orton,” handwritten ms. in the possession of descendants of A. Hills Orton, youngest son of Samuel; transcript available online at *FamilySearch*.

2 Luella Adams Dalton, *History of the Iron County Mission and Parowan* (Cedar City, Utah? 1952?), 193–4. See also H. Ivan Dalley and Howard N. Dalley, “History of Summit,” privately printed (Cedar City, Utah, 1967), 2.

3 Julia J. Orton died in childbirth in 1879, barely 32 years old; her newborn daughter also died and was buried in Julia’s arms. Seven of her other eleven children died before reaching the age of eleven. Samuel Orton had taken a second wife in 1877, Esther Ellis Johnson, Julia’s half-sister; Esther also bore 12 children. The eighth of these—Samuel’s twentieth child—was named Twenty Orton. Samuel died in 1907.

4 Susannah Dalley Armstrong, “Story of the James Dalley Family,” transcript of ms. in possession of the Dalley family; online at *FamilySearch*. See also Wealthy Hull Dalby, “James Dalley,” *Family History*, online.

5 Ibid.

6 Armstrong, online; unsigned, “James

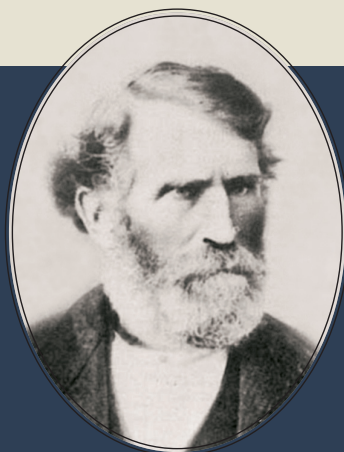
Dalley, 1822-1905," *GatheringGardeners*, online.
 7 Dalley and Dalley, 3, 4.
 8 Armstrong, online; Dalley and Dalley, 5.
 9 Ibid.
 10 Dalley and Dalley, 5, 6.
 11 Armstrong, online; Dalley and Dalley, 11, 12.
 12 Armstrong, online.

13 Ibid.
 14 Hulet Family Organization, "Sylvanus Cyrus Hulet and Catherine Stoker," online.
 15 Karen Lynn Davidson (great-great-granddaughter of S. C. Hulet), conversation with author, May 1979.
 16 Hulet Family Organization.
 17 Ibid.
 18 They were married on March 21.

Sylvanus had turned 57 on March 14; Elzina had turned 22 on February 9.
 19 Eliza Ellen Hulet Lawrence, "Life Story," typescript (Summit, 1962), 3; copy in possession of author.
 20 Lawrence, 3, 5.
 21 Lawrence, 3.
 22 Dalley and Dalley, 16; Armstrong, online.

Sylvanus Cyrus Hulet

Sylvanus Cyrus Hulet was the only son of Charles and Margaret Noah Hulet and was born March 14, 1826, in the "Hulet Settlement" at Nelson, Portage County, Ohio.¹ When young Sylvanus was only four years old, members of his extended family read newspaper stories about Joseph Smith and the Book of Mormon, and his uncle Sylvester—29 at the time—rode to New York on horseback to speak directly with Joseph. The Prophet converted and baptized Sylvester in March 1830—before the Church was officially organized—and Sylvester returned to Nelson with a newly printed copy of the Book of Mormon.² Later that year Charles and Margaret were hosting missionary meetings in their home, and by February 1831, virtually all of Charles and Margaret's family, together with many of his Hulet relatives, had been baptized³ and would faithfully follow the body of the Saints through multiple moves over the next two decades. One of young Sylvanus' cherished childhood memories was, at age



ten, being taken by his father to meet the Prophet Joseph.⁴

Sylvanus was only 15 when the cornerstone of the Nauvoo Temple was laid, but along with his father, half-brother Orrin, and uncles, assisted regularly in the building of the temple. He experienced the shock and grief attending the murders of Joseph and Hyrum, and he remembered throughout his life being at the meeting where Joseph's mantle appeared to descend on Brigham. Sylvanus testified that the Spirit clearly witnessed to him that day that Brigham had been chosen by Christ to lead His church—and he carefully taught his children and grandchildren to follow the direction of Church leaders. ▣

1 The "Hulet Settlement" was a cluster of family farms: that of the young Sylvanus' father and those of three of his Hulet uncles—Sylvanus (for whom he was named), Sylvester, and John.

2 J. Phillip Hanks, *Sylvanus Cyrus Hulet and His Descendants* (Provo, 1980), "Life Story of Sylvanus Cyrus Hulet."

3 Not yet five years old, Sylvanus was not baptized with the rest of the family; in fact, he would not be baptized until 1838.

4 Hulet Family Organization, "Sylvanus Cyrus Hulet and Catherine Stoker," *FamilySearch*, online.

HAMILTON'S FORT: IRON COUNTY'S SMALLEST TOWN

Hamilton Fort dates back to the spring of 1852, when Peter Shirts, a noted frontiersman, established a ranch in a picturesque swale near what was then called Sidon Creek. Here he built a log cabin and raised corn and vegetables. Soon tiring of the solitude,² Shirts offered his friend John Hamilton half his water rights if Hamilton would join him at Sidon Creek. In the summer of 1852, John Hamilton and Peter Fife and their families moved to what Shirts had somewhat ironically named Fort Walker.³

When the Indian War of 1853 broke out, the three families moved north to Cedar City Fort—but returned to their ranch in early 1855 and erected a small fort of their own, ninety-six feet square and enclosing a quarter acre. The walls of the fort were three feet thick; adobe houses formed most of one wall. They now called their home Fort Sidon. While Shirts determined in the late 1850s to leave the tiny settlement he had established, the families of Jonathan Pugmire, Samuel White, and others came to take the Shirts family's place, and the fort itself soon became too small to accommodate all its settlers.

In 1869 a new location for the Fort was chosen—about half a mile north of Fort Sidon and on the main road between Parowan and Kanarra. The new fort was named Fort Hamilton in honor of John Hamilton, the area's oldest resident and its presiding elder from 1859 to 1881. Hamilton was suc-

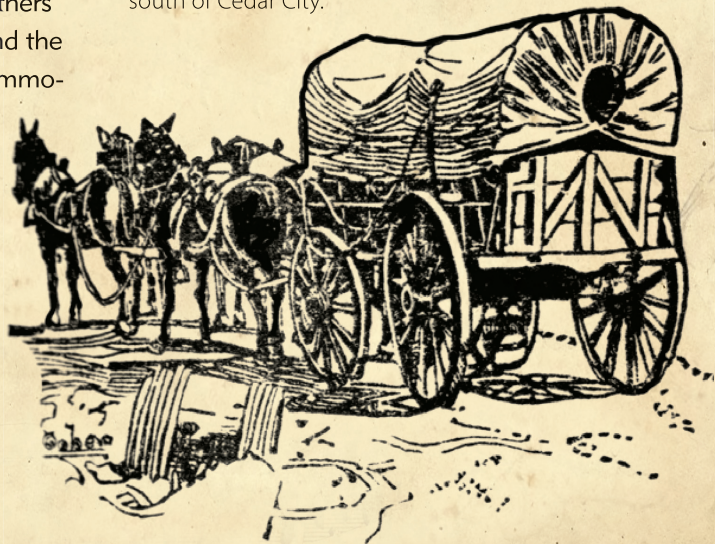
ceeded in that position, in turn, by Thomas Thornley, George Condie, and Rodney Cox. In 1930, Hamilton Fort was incorporated into the Cedar West Ward.

Hamilton Fort remains today an unincorporated village, but has been continuously inhabited by a small number of families since 1855. From its founding, residents have prided themselves on their hardy endurance, ready cooperation, and close-knit, we're-all-family relationships. ▣

1 Adapted from Andrew Jenson, "Hamilton Branch," *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (1941), 310–11; "Hamilton Fort," *Daughters of Utah Pioneers*, trail marker 309 (1965), Hamilton Fort, Utah.

2 Peter Shirts' cabin was located six miles south of Cedar City Fort and eight miles north of Fort Harmony,

3 In honor of the Ute tribal leader often accused of harassing Mormon settlers. A report dated 8 Dec 1852 affirmed that "three families, with nine men capable of bearing arms, resided in a fort called Walker located south of Cedar City."





Kanarra

*“In the furnace God
will prove thee”*

by Keith Lawrence
Pioneer Editorial Board

POPULAR ETYMOLOGY LINKS
“KANARRA” TO A CREEK
NAMED FOR A NINETEENTH-
CENTURY PAIUTE CHIEF, BUT
HISTORIAN WILLIAM R. PALMER
ARGUED THAT THE CREEK WAS
ACTUALLY NAMED FOR THE
QUANARRAH (WILLOWS) “THAT
GREW ALONG ITS BANKS.” TOO,
CHIEF KUANAR (ANGLICIZED
KANARRA) MAY HIMSELF HAVE
BEEN NAMED FOR WILLOWS,
AND HIS TAVAHUICHI PAIUTE
TRIBE LIVED IN COVES BETWEEN
KANARRAVILLE AND NEW
HARMONY, NOT ON THE CREEK.¹



Kanarra's history began with Fort Harmony and the 1849–1850 expedition Parley P. Pratt led to the Virgin River along a segment of what became the Mormon Corridor from Salt Lake City to Southern California. On their return to Salt Lake, Pratt's party camped in a horseshoe-shaped valley north of Ash Creek, and Parley recommended that the Saints establish a settlement there. In 1852, John D. Lee and sixteen families left Parowan to settle the southernmost reach of Pratt's expedition, but teams and wagons could not pass down the rugged canyons of the Black Ridge. The settlers instead established a fort north of Ash and Shirts Creeks called Harmony—after Harmony, Pennsylvania.²

One of these settlers, **Elisha Hurd Groves** (b. 1797), had moved from Madison County, Kentucky, to Fairplay township, Indiana, to farm. There, in 1825, he married Sarah Hogue Case, a widow with four children. In September 1831 Samuel H. Smith and Reynolds Cahoon preached in Fairplay on “the coming forth of the Book of Mormon.” Groves testified, “I believed their testimony and [soon] commenced to preached it myself.”³ He was baptized in March 1832 and ordained an elder. His brother, John Groves, baptized David W. Patten in June 1832. Elisha ordained Patten an elder, and the two served a mission in Michigan. Elisha tried to persuade Sarah to read the Book of Mormon, but she refused, calling him deranged. After he left on his mission, she divorced him and sold his

land. He never saw her or the two youngest children again. The two oldest children, Francis and Elizabeth, were baptized—and they and their families gathered with the Saints to Kirtland and Nauvoo.⁴

The Groves family arrived in the Salt Lake Valley in September, 1848. Elisha was called as a high councilor that October and, in 1850, became bishop of Salt Lake City's Second Ward. In December 1851 Brigham Young called him to join George A. Smith's company to colonize the Little Salt Lake, and just two years later, in January 1853, he joined John D. Lee's party to found Harmony. In July of that year the Walker War erupted, and Harmony settlers moved temporarily to Cedar City for safety, assisting to build the Plat B fort. By October 1853 Indian attacks in the south had subsided, and most returned to Harmony. They were joined by settlers new to Iron County, called to strengthen southern Utah's Indian Mission, among them the William Davies family.

William R. (b. 1806) and **Rachel Morris Davies** (b. 1803), together with a daughter and three sons, were the first LDS converts in South Wales, baptized by William Henshaw in 1843. William and Rachel helped the Church in Wales grow to about 1700 members by 1848, with William serving as Rhymney Branch president and Rachel filling a variety of callings.⁷ When one of William's converts, Daniel Williams, contracted colitis, doctors declared the disease fatal. Davies anointed and blessed Williams, who later testified, "I felt the healing

power of God pass through my whole frame in an instant like electricity driving before it every pain and disease." He continued, "I slept comfortably that night, waked in the morning free from pain," then "rose and walked out abroad in the wood, ran leaped and danced for joy that my Father in Heaven had again restored the Holy Priesthood."⁸

Davies, his wife, their daughter Elizabeth, and 200 Welsh Saints sailed from Liverpool aboard the *Buena Vista* in February 1849. They disembarked in New Orleans, and arrived in Council Bluffs by June. Their other surviving children—John Rees, Mary Ann Griffiths Davies (widow of their son George), and James—emigrated from Wales two years later. William remained in Council Bluffs for three years to help other immigrants.⁹

In June 1852 William and Rachel migrated with the William Morgan Company, arriving in Salt Lake City in September. The following April, they were called to the Iron Mission in Cedar City, and that fall they moved to Harmony to strengthen the Southern Indian Mission. Called as presiding elder in Harmony, Davies hosted Brigham Young during his visit to the southern settlements in spring 1854.¹⁰ Although impressed with Harmony, Young thought it vulnerable to flooding, and he encouraged the settlers to move to a site four miles north. He himself helped lay the cornerstones for the fort that would be completed the following year, the first fort in Utah Territory built of adobe.

Headquarters of the Southern Indian Mission,
Fort Harmony became an important stop on the



—Elisha Hurd Groves

served at least eight missions between 1833 and 1845. He joined Zion's Camp in 1834, studied Hebrew at the School of the Prophets in early 1836, served on high councils in Ohio and Illinois, and helped build the Kirtland and Nauvoo Temples. In January 1836, he married Lucy Simmons (b. 1807) "by the counsel of Joseph." He and Lucy testified throughout their lives of sacred experiences during the dedication of the Kirtland Temple.⁵ In February 1846, after donating his Nauvoo property "for the poor," Elisha headed West. He "stopped at" Mt Pisgah, "put in a crop," then traveled on to Winter Quarters where he built a cabin—and suffered through the following winter with "lung fever and scurvy."⁶

Mormon Corridor as the first settlement in Washington County and its first county seat. Thriving for six years, the fort was destroyed by heavy January and February rains during the Great Flood of 1862, its walls collapsing and killing two of Lee's own children.¹¹ The survivors selected new settlements and moved in late February or early March 1862. Lee and some settlers moved to New Harmony in Washington County. The remaining settlers went with William Davies and Elisha Groves, formerly the patriarch, to an area about seven miles northeast where Groves and Davies had been farming for the past eighteen months. There, near a beautiful creek on the Great Basin rim in Iron County, they established Kanarra.¹²

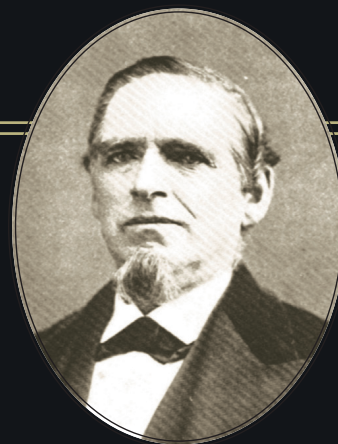
Led by Groves and Davies and their families,¹³ the original Kanarra settlers included John R. Davies, James Davies, Richard Palmer, Sidney Littlefield, and Edward Littlefield and their families. Within weeks, at least twelve additional families—including those of Josiah Reeves, John H. Willis, Samuel Pollock, Rufus Allen, Willis Young, William George Petty, and William S. Riggs—moved from Toquerville to bolster the Kanarra settlement, raising its population to about 108 and the number of its families to about eighteen.¹⁴ Called as Presiding Elder, Groves organized cabin construction and insured that settlers were clearing land and planting crops to prepare for the winter ahead.

See background photo at theramblinrivercat.com
Kanarraville cemetery

Settlers took turns hosting church services in their homes until the fall of 1862, when they constructed a log meetinghouse for church, school, and social gatherings.¹⁵ During the fall of 1862, Brigham Young visited settlements along the Mormon Corridor to St. George, stopping in Kanarra in September. President Young's scribe, John V. Long, recorded that the president's party joined the families in a meeting where Young "preached one of his best and most heavenly discourses."¹⁶

The settlers were attracted to low-rising hills southwest of town that they thought would protect their homes from persistent winds. They established a cemetery on one. In the spring of 1866, a violent windstorm destroyed the hills—revealed as sand dunes—damaged homes, leveled the cemetery, and left caskets lying on the ground.¹⁷

After the fury subsided, they remembered that John Orson Thompson (Elisha Groves's son-in-law) and his wife Lucy Maria and baby George lived in a dugout. Neighbors saw only a stovepipe barely protruding above the sand. Frantically digging sand from the stairway down to the dugout, they soon reached the three. Their bodies appeared lifeless, but the rescuers pulled them out and revived them. As the sand deepened during the storm, John had pushed the pipe higher as their only source of air. All gave thanks for the storm's end and the miraculous rescue of the Thompsons. But the windstorm persuaded many of the settlers that they must move once again. For others, like Groves and his wife, the storm was the proverbial last straw. Rather than rebuilding in Kanarra, Groves—who had suffered ill health—moved to milder weather in Toquerville.¹⁸ The departure of experienced settlers like Groves left a noticeable leadership vacuum.



Lorenzo Wesley Roundy

was born in 1819 to Shadrach and Elizabeth (Betsy) Quimby Roundy in upstate New York. The family was baptized in 1832, moving to Ohio, Missouri, and Illinois with other Saints.²⁰ Lorenzo married Adeline Whiting in May 1842; she died in childbirth four years later. In May 1847, he married Susannah Wallace, and shortly thereafter the two left Winter Quarters with the Samuel Russell Company, arriving in the Salt Lake Valley in September 1847.²¹

After Lorenzo and Susannah helped settle Centerville in 1849, Lorenzo was called to the Southern Indian Mission during the 1853 October General Conference, leaving in April 1854 with Rufus C. Allen's company.²² While working two and a half years among the Indians, Lorenzo helped explore, settle, or build up Harmony, Santa Clara, and Pinto in Washington County; Cedar City and Summit in Iron County; and Las Vegas. In late 1856 Roundy returned to live for five years with his family in Centerville.²³

In July 1866, Saints living in Long Valley (Kane Country), were vulnerable to repeated Indian attacks and were instructed via a letter from Erastus Snow to relocate. A small group under the command of **Lorenzo Wesley Roundy** was instructed to settle in Kanarra, where Roundy helped fill the leadership void.¹⁹

During the Black Hawk War in mid-1865, Lorenzo served as captain of the Upper/Lower Kanab military district. Devastated by scarlet fever and Indian marauding, the Kanab Saints moved to Mount Carmel in Long Valley in March 1866, but Indian attacks forced them to leave there as well. In June 1866 most moved to St. George, but as noted previously, Roundy and others were assigned to go to Kanarra.²⁴

They arrived in Kanarra on July 2, and, after arranging temporary housing for his family, Roundy and his sons returned to Mount Carmel to harvest crops. In the meantime, other members of Roundy's party were learning of the recent windstorm's devastation—and vowing to find a safer place to build. They agreed on a relatively flat, spring-fed site about a mile south of Old Kanarra. Called as bishop by late 1866, Roundy began encouraging residents to move to the new site, and town records say that much of the move occurred during a single day in late 1866 or early 1867.²⁵ All newcomers to the town simply built at “New Kanarra.”²⁶

Like many Church leaders, Roundy often traveled away from home. In September 1870, he served as Road Commissioner to improve the route from southwestern Utah to southeastern Utah and northern Arizona. In January and February 1873, with Jacob Hamblin handling Indian affairs, Roundy presided over a two-month expedition to find settlement places in Arizona, traveling southward to present-day Prescott. For several weeks at the beginning of each year, Roundy served in the territorial legislature in Salt Lake. In 1874, he traveled again to Arizona to check on Saints who had settled there.²⁷

Brigham Young generally stopped over in Kanarra on his way to and from St. George. On a return visit from St. George in April 1874, Young established the Kanarra United Order. As with most united orders, Kanarra's survived only a couple of years.²⁸

While Roundy was in Salt Lake with the territorial legislature in early 1876, Young asked him to lead a third expedition into Arizona to encourage the Saints there and to locate sites for future settlements. Before leaving Kanarra, Roundy told his family that he believed he would not see them again. When they pleaded with him to tell President Young how he felt, Roundy replied, “I would rather die with my boots on than go against the Authorities' wishes.”²⁹

The expedition left in May, but went only as far as Lee's Ferry on the Colorado River. During the crossing, the party's raft caught between rocks and partially up-ended. Forced to swim for shore, all the men survived except Roundy—whose death was mourned throughout the Church. His youngest son, Wallace W. Roundy, served as Kanarra's second bishop from 1877 to 1883; he was succeeded by William P. Willis (1883-1888) and William Ford (1888-1901).³⁰

New residents in Kanarra from Long Valley included the families of **Armelia Shanks Berry** and of her married sons, William Shanks Berry and John Williams Berry.³¹

In early 1863, members of Armelia's family became the original settlers of Berry's Valley or Long Valley, founding Berryville (now Glendale), Windsor (now Mount Carmel), and Orderville. They also lived in St. George before helping to establish Kanarra. During the Walker War an attack in Millard County in 1853 critically injured John Berry, and in April 1866, Indians killed two of Armelia's sons, a daughter-in-law, and a grandson returning to southern Utah from the Endowment House in Salt Lake City. In August 1884, while serving a mission in his parents' native Tennessee, El-

*Background photo by Benjamin J. Lawrence:
looking south towards Kanarraville*



der William Shanks Berry was shot while trying to protect fellow missionaries from an angry mob. Reflecting on these deaths, Joseph F. Smith declared, “The Berry family has shed more blood for the Gospel’s sake than any other family in the Church.”³³

By mid-1867, most Kanarra residents had moved to the new site, arranging their homes “barricade style” in a rectangle around a four-acre public square. The log meeting house from “Old Kanarra” was moved to the square and served for several years as chapel, school, and social hall. A fire, reportedly set by a young girl who disliked school, destroyed the building during the 1870s. Unfortunately, the fire also destroyed the Kanarra Ward records.³⁴

Kanarra experienced a number of notable events during the late 1860s. In 1867, Kanarra residents celebrated the twentieth anniversary of the pioneers’ arrival in Salt Lake with orations, music, sports, dinner, and dancing. In

1869, when grasshoppers threatened crops throughout Iron County, some Kanarra settlers dug ditches around their fields, filled them with water, and drove in the grasshoppers. Others surrounded fields with rows of straw, drove the grasshoppers into the straw, and set fire to it. To survive a severe drought in 1870, settlers shared water instead of fighting over it, collectively nurturing enough crops to feed the community through the following winter.³⁵

In October 1869, during the Black Hawk War, Navajo raiders took virtually all the settlers’ horses. Borrowing other horses from New Harmony, the Kanarra men pursued the Navajos east more than twenty miles. Eventually stopping on a ledge, the Kanarra men saw below them the Navajos and the stolen horses at one end of a beautiful mountain lake. The Navajos had removed their moccasins to warm their feet by campfires. As the Kanarra men attacked the camp, the Navajos scattered on foot while the victors retrieved the stolen horses and took the abandoned moccasins in retribution. They also named the body of water “Navajo Lake.”³⁶

Most Kanarra families farmed and ranched. In late May, many took their dairy cattle up Kanarra Mountain, spending the summer months making cheese and butter, then returning to town in the fall in time for school. Some sold cattle in Nevada. To guard their cattle from Nevada rustlers and provide communal support at home, they organized the Kanarra Cooperation.³⁷

Two pioneer traditions persisted in twentieth-century Kanarra. One was the Marshall Band, an ad hoc group of brass and string musicians founded during the first year of settlement, a group central to all significant town events. The second was the “July holidays” tradition—the virtually identical celebration of Independence Day and Pioneer

*Left drawing by Harper Goff:
The drowning of Bishop Roundy*





Armelia Shanks Berry

(born in Lebanon, Tennessee, January 1804) married Jesse Woods Berry in February 1820. The couple moved to Dresden County, Tennessee, and about 1840 their son John heard Mormon missionaries preach and invited them to visit his parents' home. Shortly thereafter, the parents and nine of their ten children were baptized and moved to Nauvoo. Jesse died there of cholera in August 1844, leaving Armelia with eight unmarried children and a married son. She and her nine children emigrated to Utah in 1849, helping settle Spanish Fork.³²

Day. Each holiday began at sunrise with cannon fire. A wagon (later a truck) carried the Marshall Band through the town's residential streets as it serenaded citizens. Children clamored aboard, and adults followed behind. After breakfast, a parade and a "patriotic program" were followed by a picnic lunch and sports at the park. In the evening

*See background photo at anotherwalkinthepark.com
Timber Creek Overlook Trail, Kolob Canyon*

residents enjoyed a potluck dinner and a youth dance. Then adults danced till dawn.³⁸

During the late 1870s a brick meetinghouse replaced the log building that had burned. However, in February 1891, that meetinghouse was also destroyed when some errant youths started a fire they couldn't extinguish. Again, residents rebuilt, completing the project in 1893. The telephone arrived in 1904; the city installed a culinary water system in 1911. And the first real school building was completed in 1919. When the town was incorporated in 1934, its name was changed from Kanarra to Kanarraville.³⁹

The history of Kanarra is a history of apparent setbacks and failures, of seemingly fits-and-starts progress. Considered more closely, however, the town's history is a beautiful tapestry of resilience, endurance, integrity, and conviction. To this day, Kanarraville residents show a fierce loyalty to their town and an abiding commitment to one another, a passionate love of their heritage, and a deep faith in God. As Lovell herself expresses it, "The people who live in Kanarra wouldn't trade a block of it for the whole of New York City."⁴⁰ ▣

1 William R. Palmer, conversations with Marilyn Lovell, April and May (?) 1959. See Marilyn Lovell, "The History of Kanarraville," mimeograph (1959; reprinted 1980), posted online at *FamilySearch*. Usage errors have been quietly corrected. Palmer also told Lovell that Kuanar's band "were sun worshipers who believed that the sun had miraculous healing powers" and that "when one of their own was ill, they would lay him out in the sun to get well" (Lovell 6).

2 Steve Gibbey, "Archaeologists uncovering the secrets of Fort Harmony," *Deseret News*, 6 Aug 2011. See also Lovell 6. Ash Creek and Shirts Creek converge in northeastern Washington County. The sites of Harmony, Fort Harmony, and New Harmony are all in close proximity in northeastern Washington County; Kanarraville is located in southeastern Iron County. When Harmony was initially settled in early 1852, it was located in Iron County; with the creation

of Washington County in March of that year, however, Harmony became part of that county and was its first county seat.

3 Murland R. Packer, *History of Elisha Hurd Groves and William Rees Davies and Related Families* (Roy, Utah: Murland R. Packer, 2011), 11, 12. Smith and Cahoon would have traveled through the southern third of Indiana on their return to Kirtland, Ohio, from their 1831 mission in Missouri.

4 Packer 11, 13, 14, 16. Francis and Elizabeth later became disaffected from the Church.

5 Packer 14, 17, 18, 19, 20, 21, 40. Lucy came from established New England families and was a descendant of William Bradford and John Alden (Packer 22). Lucy was 28 when they were married, and Elisha was ten years older; the couple received their endowments in the Nauvoo Temple in December 1845 and were sealed in January 1846 (Packer 21, 40).

6 Elisha Hurd Groves, "Account of the Life of Elisha H. Groves as Written by Himself," manuscript, Church Historian's Office, Salt Lake City, Utah; typescript compiled as Appendix B in Packer, pp. 95–97; the quotation is from 97.

7 Packer 3, 127, 132.

8 Packer 132.

9 Packer 134, 138, 145, 146, 147.

10 Packer, 73, 74, 169; Lovell 6; Washington County Historical Society, "Fort Harmony, Utah," online; Fort Harmony Historical Society, "The History of Fort Harmony," online.

11 Dalton 188; Lovell 6.

12 Gibby, op. cit.; Lovell 6, 7; Janet Seegmiller, *History of Iron County: Community above Self* (1998), 64. One year earlier, in the spring of 1861, Groves and others from Fort Harmony had surveyed land surrounding what would become the original (or "Old Kanarra") town site and had planted crops there to test the soil. When evacuation from Fort Harmony became mandatory following the 1862

floods, the site at Kanarra was attractive for a variety of reasons: it was nearby, it was on much higher ground, and its viability as a farming site had been proven.

13 Having grown close through Church service and sacrifice, the two families were brought even closer when William and Rachel Davies' son, John Rees Davies, married Elisha and Lucy Simmons' daughter, Patience Sibyl Groves, in 1858 (Packer 3). There were also close ties between the Groves family and John D. Lee: in Dec 1852, Mary Leah Groves (the oldest child of Elisha and Lucy) became the fifteenth plural wife of Lee and, between 1854 and 1868, bore him seven children. While Mary became estranged from Lee in 1868, Elisha and Lee remained close friends until the former's death in Dec 1867.

14 Lovell 6; Packer 84–85, 169; Dalton 191; Richard V. Heaps, "William Sears Riggs—A Brief Biography," *FamilySearch*; City of Toquerville, "A Short History of Toquerville," online. These sources are not consistent in the spelling of names or in the information they provide. To achieve accuracy, I have derived my name lists collectively from these sources and from individual name searches. Too, counting families is difficult, given that, during the 1860s, there was population movement among communities in the area—New Harmony, Kanarra, Pinto, Toquerville, and others—and that some historical sources count an extended family (like that of William Davies and his married sons John and James) as a single unit.

15 Packer 85–6; Lovell 7.

16 Quoted in Packer 86; see also Lovell 7 (and fn 14 of the present article re. "family counts").

17 Packer 87; Lovell 7. Lovell incorrectly dates the windstorm as "probably in 1865" (7).

18 Packer 87; Lovell 7. Groves would pass away about 20 months later on 29 Dec 1867 of unnamed causes incident to age; he was 70 (Packer 88, 89).

19 Lovell 7; Packer 88; Dalton 191.

20 Joseph F. Buchanan, "History of Lorenzo Wesley Roundy," privately printed, n.p., 2010?, 4–10. Available online.

21 Buchanan 9, 10, 11, 13.

22 This is the same Rufus Allen who, eight years later, would help Groves and others establish Kanarra.

23 Buchannan 16–33.

24 Buchannan 37–40.

25 Buchannan 42, 43, 44; Packer 88; Lovell 7.

26 Lovell 7; Dalton 191.

27 Buchannan 57–61.

28 Lovell 8; Buchannan 60, 62.

29 Buchannan 72.

30 Buchannan 72–3; Lovell 12.

31 Lovell 7; Dalton 191.

32 Louine Berry Hunter, "Jesse Woods Berry (1791–1844) and Armelia Shanks (1804–1893)," ed. Duane Allen Gardner (Ojai, CA: 1994), 17 unnumbered pages, print, Brigham Young University, Harold B. Lee Library, Provo, UT. The Berrys were taught by three missionaries, Benjamin Clapp, Lyman Wight, and Amasa Lyman. Some sources list "Benjamin Cluff [Sr.]" instead of Benjamin Clapp; some list both. Traceable sources point to the former rather than the latter. See Frank Mitchell, "Mitchell Family: John Williams Berry," *RootsWeb*, (2011), n. 6 under "Biography" and n. 1 under "Obituary."

33 Hunter, op. cit.; Louis Brown Farr, "History of John W. Berry," typescript (1950), *FamilySearch*.

34 Lovell 7–8; Packer 88.

35 Buchannan 45–7.

36 Lovell 8. Navajo Lake, about two miles long and a third of a mile wide, is a pristine freshwater lake inside Dixie National Forest and is located about twenty-five miles due east of Kanarraville.

37 Lovell 9.

38 Lovell 9.

39 Lovell 8, 9, 10.

40 Lovell 11.

See background photo at anotherwalkinthepark.com
View across the Colorado Plateau with Kanarraville
Fault on the right

Concerned about the genuine viability of farmland surrounding Fort Harmony (especially given that J. D. Lee had purchased all water rights to nearby Ash Creek), and somewhat wary of possible flooding there, Elisha Groves, together with the two sons of William Davies, John Rees and James, spent some of fall 1859 and early spring 1860 exploring the surrounding area with an eye to longterm farming prospects. They were especially attracted to an area about six or seven miles to the northeast, a fertile area near Kanarra Creek. On April 1, 1860, they wrote this letter to President Brigham Young, asking his permission to provisionally establish farms there. Permission was granted, and following the winter floods of 1862, the established farmlands were an enormous blessing to the families forced to move from Fort Harmony—the families who would move permanently to Kanarra Creek.

Fort Harmony Washington Co: April 1st 1860

President Brigham Young

Dear Brother we do hereby beg leave to ask permission to remove and settle at the head of Kanarrak creek near the mouth of the Canyon — which is about six miles from here and about six miles from Hambleton's Fort — in order to enjoy what we deem our privileges — as our interests are exclusively on Kanarrak.

Our reasons are these viz during the winter months we have no water for our cattle nearer then four miles; and the only water we have for use is the well water which we consider is not wholesome.

Next we have no Garden Lots nearer then the field neither can we have as bro: J. D. Lee has bought out the entire right to Ash Creek.

If you wish to learn further you will please enquire of brother Davies the Bishop. You will please send the answer by him and you will greatly oblige Ours in the Gospel E. H. Groves.

J. R. Davies. J. S. Davies

B. E. H. Groves must be a new
signature of your name would be better than
the one now used as it is not correct.

By Maurine P. Smith, President

The Sons of Utah Pioneers wants to recognize our fellow organization, the Daughters of Utah Pioneers, for their committed, conscientious service as caretakers of the histories and artifacts of all Utah pioneers, and for their important role in preserving and sharing the stories of all who have helped make our collective Utah history. We encourage our readers to become familiar with the DUP organization—and to visit the wonderful DUP Museum at 300 North Main Street in Salt Lake City.

With this outstanding issue of *Pioneer*, which celebrates the strategic LDS satellite colonies of Iron County, it is well to remember non-Mormon pioneers who also helped in Utah's early settlement.

When the first Mormon wagons arrived in the Salt Lake Valley, Miles Goodyear was already established in a log stockade—Fort Buenaventura—on the Weber River near present-day Ogden. In 1847 Captain James Brown purchased this land (now most of Ogden City) and “all its improvements” from Goodyear for the sum of \$1,950 in gold.

Two black slaves, Oscar Crosby and Hark Lay, were members of Brigham Young's vanguard company in 1847. It was intended that they would prepare places to live for their “owners,” William Crosby and William Lay, converts to Mormonism from the South. A third non-member in that company was sixteen-year-old Stephen Kelsey, who was baptized the day after arriving in the Valley.

Oscar Crosby was known to be very trustworthy. When the personnel

were chosen for the first company, his owner received permission for Oscar to join it—and then to secure ground in the valley, plant crops, and make ready for the Crosby family's arrival in 1848. Oscar later accompanied Crosby to San Bernardino and became liberated in the “free state” of California. Hark Lay, born in Mississippi, did invaluable work for the company crossing the plains and, later, in planting crops in the Valley and preparing for the first winter. Renowned for his beautiful singing voice, he was a resident of Union, Salt Lake County, when he passed away about 1890.

Stephen Kelsey returned to Winter Quarters in October, 1847, in search of his family. His mother and one sister had died and were buried in the Winter Quarters cemetery. His father had returned to Ohio. The following spring seventeen-year-old Stephen joined another company of Mormon pioneers and returned to the Salt Lake Valley with his four remaining sisters.

Some unlikely early settlers and converts were US soldiers with Captain Albert Johnston's “Army.” Among them was Pennsylvanian Joseph Sinkler Giles, who had enlisted at age 23. Giles made no mention of the arduous crossing of the plains in his journal, but detailed the wintering of US troops at Fort Bridger—where the scorched-earth tactics of the Mormons added to soldier hardships. “Not having any other animals for beef (the cattle had been stampeded by the Mormon militia),” he wrote, “the oxen were slaughtered and . . . the meat froze, thus preserving it during the winter.” After their arrival in Utah, and after Johnston's forces were

disbanded, Giles found work in the town of Holden. He was soon baptized, and he married Sarah Huntsman in 1860, becoming a cherished member of the community and a revered pioneer. This was true of many former soldiers with Johnston's Army.

Two influential early Jewish settlers in Utah were brothers Frederick and Samuel Auerbach, among the most successful of early Jewish merchants in the West. Born in Prussia, they immigrated to America and then set out for California where they were unsuccessful gold miners—and only moderately successful businessmen. In the mid-1860s, the Auerbachs came to Utah Territory deeply in debt. Calling on Brigham Young, the brothers were given help in securing a site for “The People's Store, F. Auerbach and Brothers.” Their business prospered from the beginning, and the Auerbachs established strong connections to the Utah Territory while maintaining their Jewish roots.

Other groups of people eventually settled here. Protestant and Catholic churches felt the need to send pastors and missionaries and to open churches and schools. Indeed, many Mormon parents sent their children to “Gentile” schools because of their high academic standards.

There were issues to be resolved, of course, as Mormons and non-Mormons learned to live together, cooperating for common ends. Non-Mormons brought diversity and strength to the ever-growing state and, like the early settlers of Iron County, they helped establish strong, culturally rich, and enduring communities. ▀

Settlement in Winter

by Bob Folkman, *Pioneer Editorial Board*

The popular image of pioneers, especially the Utah pioneers, is of hardy and determined settlers who left in the spring and traveled to a new destination in time to plant crops, build shelters, and prepare for the winter. But for the settlers of the Iron Mission, such a scenario would have been a luxury.

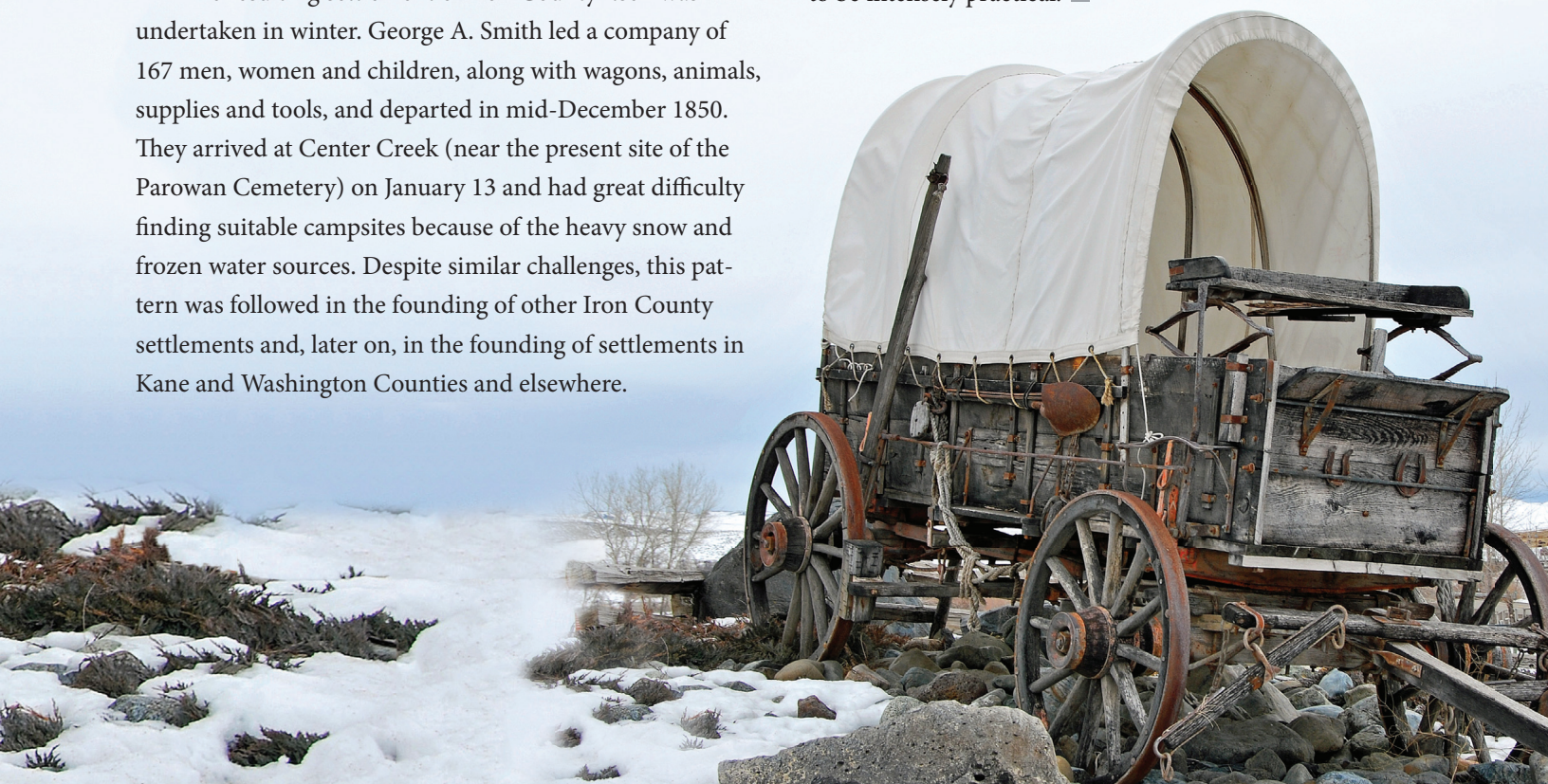
The first Mormons who explored the areas that are now part of Iron County, Utah, as well as the Virgin River valley, began their 70-day round-trip journey from Great Salt Lake City in late November 1849 and struggled with difficult weather from the beginning. This company of fifty tested and skilled men was led by Parley P. Pratt, traveling with wagons and supplies first to Fort Utah (Provo), where they endured heavy snowstorms, and then to Sandpitch (Sanpete Valley), where the weather continued to be frigid and snowy. They found the Sevier River frozen solid as they continued south, and when they reached the Tushar Mountains they lost the trail and ultimately entered the Little Salt Lake Valley (Parowan Valley) over a treacherous mountain pass during fierce winter winds that left snowdrifts four feet deep. The journey home was taken on the west side of the mountains, but winter temperatures, heavy snow, and the lack of feed and water for the animals almost led the company to a disastrous end.

The resulting settlement of Iron County itself was undertaken in winter. George A. Smith led a company of 167 men, women and children, along with wagons, animals, supplies and tools, and departed in mid-December 1850. They arrived at Center Creek (near the present site of the Parowan Cemetery) on January 13 and had great difficulty finding suitable campsites because of the heavy snow and frozen water sources. Despite similar challenges, this pattern was followed in the founding of other Iron County settlements and, later on, in the founding of settlements in Kane and Washington Counties and elsewhere.

Even the famous “Hole In the Rock” expedition, which was made up of mostly Iron County settlers, was undertaken during the winter of 1879-1880, and the actual descent into southeastern Utah through the narrow and steep gap above the Colorado River occurred in late January of 1880.

Why were these and many other exploring and pioneering efforts made during the unpredictable Utah winters? Two considerations likely accounted for this pattern. First, Brigham Young and other leaders felt an urgency to claim the territory and locate the best places to establish communities, farms, and industry to accommodate the steady arrival of new settlers. Waiting for ideal opportunities was not practical.

Second, and perhaps more compelling, was the reality that the spring of every year was the time for planting—and every daylight hour was devoted to that purpose, given the relatively short five-month growing season in most of Utah. The people needed to have adequate shelters in place, irrigation ditches dug, and ground cleared when the winter ended so that crops could be planted in time to secure bountiful harvests that would supply the community through the next winter. To waste the winter months was seen as impractical, and, if nothing else, the Utah pioneers learned—of sheer necessity—to be intensely practical. ▣



High on the Mountain Top

[Deseret]

*High on the mountain top,
A banner is unfurled.
Ye nations now look up;
It waves to all the world.
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!*

*For God remembers still
His promise made of old
That He on Zion's hill
Truth's standard would unfold!
Her light should there attract the gaze
Of all the world in latter days.*

*His house shall there be reared
His glory to display
And people shall be heard
In distant lands to say
We'll now go up and serve the Lord,
Obey His truth, and learn His word.*

*For there we shall be taught
The law that will go forth,
With truth and wisdom fraught
To govern all the earth;
Forever there His ways we'll tread
And save ourselves and all our dead.*

*Then hail to Deseret!
A refuge for the good,
And safety for the great,
If they but understood.
That God with plagues will shake the world
Till all its thrones shall down be hurled.*

*In Deseret doth truth
Rear up its royal head;
Though nations may oppose,
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place!*

Jeel H. Johnson

